Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 17] MONDAY 7—1—1946 [PRICE 0—1—6

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The Managing Agents, The Mysore Silk Filatures Limited,

T. NARSIPUR. (Mysore District).

SOME ANECDOTES OF TANSEN

(by Mr. B. M. Gopala Rao, B.A. Hons, B.T., Department of Public Instruction, Mysore)

It is a truism that the lapse of centuries has the tendency to gather round the names of some historical personages many a myth and legend. So it is in the case of Tansen, the chief musician of Akbar's court. The following are some of the anecdotes connected with his name.

TANSEN AND THE GIFT OF MUSIC

Tansen was born of a poor Brahmin family. He used to sing his songs as he tended his father's cattle near a tank named Kapur Talao situated in the neighbourhood of Gwalior. In the vicinity of this tank there was a linga of Mahadeva. Tansen was in the habit of sitting close by the tank and singing songs in honour of the God. One day Mahadeva appeared before him in the guise of a beggar and said to him: "If you desire to sing, you should be taught by a master." Tansen wondered who the stranger might be. At last it dawned upon him that the beggar was no other than God Mahadeva himself. He, thereupon, fell at his feet, saying: "He from whom the Goddess of Learning and Music has learnt her arts is before me. Who else can teach me?" Mahadeva then blessed him with the gift of learning and music.

TANSEN'S ENTRY INTO THE SERVICE OF AKBAR

So Tansen became a learned singer and lived a Virakta or one unattached to the world. He used to sit by the oven of a grain-parcher with whose daughter he is said to have fallen in love. In course of time, Akbar learnt that there was no singer in the world who could equal Tansen of Gwalior and so he sent for him. But Tansen said he would have nothing to do with the Emperor and refused to comply with Akbar's request. Then Akbar devised a stratagem to have Tansen brought to his court. He got a palanquin made and ordered that pictures of various kinds should be placed in it. The bearers were instructed to carry the palanquin to the place where Tansen lived and to lay it down near him. When he entered the palanquin to see the pictures, he was to be carried off. In this manner they brought him to Agra and the Emperor seated him by his side.

TANSEN AND HIS RIVALS

One day it was arranged that the Royal Durbar should be held in boats on the Jumna. The Emperor, accompanied by Tansen and all the courtiers, went there. First the musician Birju Baula (also known variously as Birju Baura, Baiju Baula, Brij Baula) and Gopal Nayak sang to the accompaniment of the tambura or mandolin. Then the Emperor called upon Tansen to sing. He replied that he had not brought his mandolin and requested his fellow musicians to lend him theirs. They not only refused to comply with his request but also mocked him, saying: "What kind of a singer is this who does not bring his musical instruments?" Then Tansen began to sing without the accompaniment of any instrument. From his shoulders, however, came the notes of a mandolin keeping time with his singing!

After staying for some time at the court, Tansen returned to Gwalior. Birju Baula and Gopal Nayak also went to Gwalior in the hope of defeating him. There Tansen sat at the 'jhilmil' (shutter) and Baula at the foot of the fort. Tansen asked Birju to sing. Thereupon he sat on a stone and sang the Kedar Rag. The virtue of this Rag is that, if it is properly sung, a stone will melt into water! So the stone on which Birju sat was dissolved. Shortly after, the stone solidified again and his mandolin remained embedded within it. Birju asked Tansen to take out the mandolin. Then Tansen also sang the same Rag. The stone was dissolved again as before and Tansen restored the mandolin to its owner.

Again, Birju sang the Bhiravi Rag. The virtue of this Rag is that the deer are charmed by its sound and come out of the forest and gather round the singer. So a wild hind came from the forest to hear the song and Birju put a gold necklace round his neck. Then he asked Tansen to recall the hind by the power of his music and restore the necklace to him. Tansen accepted the challenge and sang the same Rag. Now, instead of one there came twenty hinds, each wearing the same kind of necklace. He, thereupon, asked Birju to identify the deer on whose neck he had put the necklace. On Birju failing to do so, Tansen himself recognised the hind and took from his neck the necklace which Birju was obliged to acknowledge as his own. So Birju Baula and Gopal Nayak went away disappointed in their expectation of overcoming Tansen.

(To be continued)

ANNOUNCEMENT

(Consent of the Government of Mysore and the Central Government has been obtained to this issue.)

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Called-up Capital 15,00,000
Divided into:

(a) 6,000 6% Cumulative Pref. Shares of Rs. 100 each, Rs. 50 paid up 3,00,000

(b) 2,20,000 Ordinary Shares of Rs. 10 each, Rs 5 paid up 11,00,000

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	On Application	On Allotment
1. Preference Shares	Rs. 25 0 0	Rs. 25 0 0
2. Ordinary Shares	2 8 0	2 8 0
3. Deferred Shares	1 0 0	

The balance as and when the Directors decide to call but at intervals of not less than two months, each call not exceeding 25% of the face value of the shares, except Deferred Shares

Applications for subscription to the nominal value Rs. 5,00,000 have been received and will be allotted in full.

Note:—1. Application for Ordinary Shares must be made in units of five shares or multiples thereof.

2 Preference Shares shall only be allotted to subscribers of Ordinary Shares in such proportion as the Directors may fix.

3. 25,000 Deferred Shares of the value of Rs. 50 000 will be allotted to the Directors and Promotors. The balance of 75,000 Deferred Shares of the face value of Rs. 1,50,000 will be allotted *pro rata* among applicants for Ordinary Shares

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Objects

1. Long Staple Cotton Fabrics—The Company has been formed generally for the purposes and objects set forth in the Memorandum of Association (which forms a part of the Prospectus) and in particular for the ginning, pressing, spinning and weaving of cotton and the selling of the products thereof, *viz*, raw cotton, yarn and finished fabrics. For this purpose, the Company has a special interest in encouraging the growth of long staple cotton in Mysore State.

(Continued on page 6)

The Rationalist.

Monday 7-1-1946.

SURGEONS' CONFERENCE

II

In the course of his Presidential Address, Lt. Colonel Mirajkar, President of the conference, observed that the All-India Surgeons' Association should not continue much longer as a mere annual meeting place of the Surgeons of India, but should so gather strength and influence that it should become a consultative and advisory body to the Government of India, and should hold in this country in relation to surgery the position that the British Medical Council has in Great Britain.

He regretted that surgery in this country had made but little advance, and pointed out that before the last war conditions in the United States were no better than those in India, but that since then by sending out capable students to Europe for training, and by securing the services of eminent European surgeons to go to America and train their young men in the higher realms of surgery, they had reached a rank now which was second to none in the world. He urged that India also should send out talented students for higher training outside, as well as invite great foreign surgeons to raise the standard of surgery in this country, so much so that even foreign students may come here to receive training and go back accomplished.

He drew attention to the regrettable practice of medical men seeking more and more mechanical aids for the purpose of discovery and diagnosis of ailments, and observed that the true medical man's best aids were his own sensitised fingers, his own piercing eyes, his own trained and intelligent mind.

He next dealt with the inadequacy of nursing in this country, and urged its being made more popular, and expressed the wish that more and more young women of the higher classes should take to it as a worthy profession.

He then suggested that the Central and Provincial Governments should establish institutions for post-graduate instruction and research in surgery. There was no such institution in the whole country, and it was time that a full-blown institution of the kind was started either from State funds or public benefactions.

He thanked His Highness The Maharaja for his enlightened and generous support to learning, and suggested that it would be fitting if His Highness would inaugurate such a post-graduate institution in the State as an example and a model to the rest of India.

Such is the gist of the Presidential Address at the Seventh Annual Meeting of the Association of the Surgeons of India. Be it noted that the Conference was not of British Surgeons in India, but of Indians practising surgery, and the speaker was not a European, but Dr. Mirajkar, an Indian, we presume, a nationalist Indian. Yet, not a word, anywhere in the Address, of surgery as developed in India, not in the degenerate India of today, but when its sons were robust and self-reliant thinkers and not mere denationalised apes.

"Their Surgery," says a European writer, speaking of India's achievements in surgery, "is as remarkable as their medicine. The surgical instruments of the Hindus were sufficiently sharp, indeed, as to be capable of dividing a hair longitudinally." The instruments are gone, and even their memory is gone! Could anything be more tragic?

(To be continued) **Editor.**

THE KAPILA TEXTILE MILLS, LTD.

Mysore has inaugurated its Post-War economic enterprise by launching a new Textile Mill on the banks of the Kapila in Nanjangud. Details of the enterprise are given in an announcement published on another page of this issue.

The principal promoters are Messrs. Rukn-ul-mulk S. Abdul Wajid, who in a long career won universal love as a State Officer, and after retirement has been conquering new worlds in the economic field; Dewan Bahadur K. Ramaswamy, the most prosperous emigre Mysorean of the last generation; D. K. Sheshadri, grandson of Sir K. Sheshadri Iyer and hereditary mill-owner; H. F. Marker, retired Engineer and Company Director; Bhoopalam R Chandrashekharaiya, astute business-man and politician; Dr. F. H Noronha, popular doctor and successful business-man; M. A. Venkata Rao, M.A., philosopher turned business-man; C Perumal Chetty, millionaire and philanthropist of Mysore City; and Rajadharmaprasakta C. Subrahmanya Iyer, retired judge who brings a virgin mind into company management.

All the above are well-known Mysoreans, who have banded together in this enterprise, not as adventurers intent upon gains, but as patriots eager to do their bit for the economic development of the country.

The shares are such as to suit all pockets, Rs. 100, Rs. 10, and Rs. 2. The prospects of the investment fetching good returns, and of its quick appreciation in value, are bright.

Ed.

A DELIGHTFUL ENTERTAINMENT

Mr. Anil Kumar, the new Star in the world of Dancing, and his brilliant cast of lady pupils, entertained the citizens of Mysore on New Year Day at Natakaratna G. H. Veeranna's Dhanalakshmi Theatre, with a varied programme of the Fine Art of Dancing, in which the body beautiful was blended with the poetry of motion.

The programme was heralded by Jalatarang by Vidwan U. Lakshminarayanachar, and orchestral overture by a group of artistes. Mr. Anil Kumar then inaugurated the main programme, with his Sabha Nrutya in the classical Bharata Natya style. A young star, Baby Prabulamani, following with an item of Alaripu, astonished the audience with the speed and quickness of her motions. The beautiful baby star, Pushpa, gave a motion rendering of "*Krishna nee begane baro.*" Following this, handsome Miss Anita Perera won the admiration of the audience by her graceful rendering of a Kathakali item. Baby Prabulmani appeared again, and then a delightful duet, "Radhashyam," by Srimati Swarnalata and B. Anil Kumar pictured before the audience the great puranic theme. An interlude of vocal music by Vidwan T. R. Rangaswamy, was followed by a *Tillana* by Baby Prabula, and *apsara* by accomplished Swarnalata. A charming presentation of "*Gopi*" by Miss Anita Perera, and "Sahasa" by precocious Baby Pushpa were watched with deep interest by the audience.

Then Mr. Mahadevaswamy, enterprising Manager of Mr. Gubbi Veeranna, on behalf of Mr. Anil Kumar and Party, welcomed the audience and wished them all prosperity during the New Year, and invited Mr. H. L. Devaraj Urs, Durbar Bakshi, to say a few words of encouragement. Mr. Devaraj Urs complimented Mr. Anil Kumar and his talented pupils on their excellent presentations of the great and ancient Art, and wished them and the audience the best of happiness in the New Year.

Then B. Anil Kumar and Sri Swarnalata appeared again in harmonious combination, and presented *Shankara-Parvati-Lasya* to an entranced audience. And in conclusion Anil Kumar himself thrilled the audience with an imposing presentation of Shankara's fiercely beautiful *Pralaya Tandava*.

With the singing of the National Anthem, the varied programme, which was pleasant to the eye and delightful to the mind, was brought to a termination.

(*Continued from page 5*)

2. Local Market.—The time is opportune for the starting of a new spinning and weaving mill in Mysore. There is a large local demand, more than two crores rupees worth of yarn and piece-goods being imported into the State annually.

3. Acreage: Ginning Factory at Maddur.—The Mysore Government have successfully established several varieties of long staple cotton above 1" in length. It grows well as an irrigated crop in the Irwin Canal area and as a rain-fed crop in Mysore and Hassan Districts. As the cultivators have realised the commercial value of this crop and sufficient acreage is available even on a rotation basis for the purpose it is calculated that with suitable measures of encouragement, large new supplies of thousands of bales far in excess of our needs will be forth-coming. The quality of the cotton is good enough to yield fine yarn from 40 to 60 counts. The Government of Mysore have graciously agreed to sell their Ginning and Pressing Factory at Maddur to the Company. Hence the concern is in the fortunate position of being able to start work immediatly.

4. Special features.—With a view to assure a continuous supply of long staple cotton of the required quality and in adequate quantity, certain special features have been incorporated in the constitution of the Company among which are the following —

(i) Specialization in long staple cotton as far as possible with a research and propaganda department attached, paying particular attention to the selection of seeds and the standardization of varieties for the market.

(ii) Special efforts to harmonise the interests of cotton cultivators and shareholders by provision of bonus to cultivators on supplies made or similar measures.

(iii) Provision of financial credit to cultivators for their seasonal operations through co-operative societies or other institutions.

(iv) Welfare measures to promote the well-being of both the cotton cultivators and mill workers.

With a view to ensure the successful working of the Company the Government of His Highness the Maharaja of Mysore have been pleased to accord their support to the schemes put forward by the Company and have agreed to grant several important concessions and facilities.

Management

There are no Managing Agents, the management being directly under the Board of Directors.

Copies of the Prospectus and Application Forms can be had from the Company's Registered Office, Bankers, Brokers and Underwriters.

(Sd.) S. Abdul Wajid, K. Ramaswamy, F. H. Noronha, D. K. Sheshadri, H. F. Marker, M. A. Venkata Rao, Bhoopalam R. Chandrasekharayya, C. Perumal Chetty, C. Subramanya Aiyar.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—1—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Sir Mirza Ismail's Dewanship	0—2—0
8.	Small-pox and its treatment in Vedic Times	0—2—0

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MYSORE.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R Tirunarana Iyengar, B A., Rtd. Asst. Commissioner,)

(*Contd. from last issue*)

Again the soul essence is also ಅನನ್ಯಶರಣತ್ವ. [The soul does not possess any other means; there is no refuge for him other than God. He is entrustable to Iswara alone, that is, the soul is committed to God's care. Sita says to Ravana—"Consistent with my trust in Rama, if it is possible, I can reduce you to ashes. I cannot resort to self-protection as I am absolutely consigned to His protection. This relation can never be severed Vide Ram. V-22 20] This ಅನನ್ಯಶರಣತ್ವ is manifested by ನಮಸ್. The correlated to it is God's well- designed ಅಭಯಹಸ್ತ the protecting hand, bestowing every bliss and healing every ill.

Further the soul-essence is also ಅನನ್ಯಭೋಗತ್ವ. (The chetana's enjoyment is nothing other than God; it is not acquiescing in the enjoyment of sentient objects such as flowers, sandal and the like which are distinct from God-enjoyment). The word ನಾರಾಯಣ throws light on this feature (by His All Transcendent Forms and hosts of amiable attributes). The correlated to it is God's smile of grace

ಅನನ್ಯಭೋಗತ್ವ is also interpreted to signify that the soul is enjoyable by the Lord alone and that he is made for God's joy. [Sita, absorbed in woe, does not see either the Rakshasi guards or the blooming trees. Her eyes are with her thoughts and they are fixed on the far away Rama. Sita is thus solely for Rama's joy. Vide Ram V-15 25]

The purport or essence of what has been said, is that chetana should know his own self (self's nature or essence), he should cut off all attempts at self-protection and he should also cut off resort to all other means to salvation, such as Karma, Gnana, Bhakthi Yogas and the like which entail self effort His only means to salvation is God Himself). The purport may also be stated in a slightly different manner. The chetana should shed himself of all egoism or entityship; he should cut off resort to all other means; and he should also cut off all desires towards sensual objects.

Gospel No. 36, [This Gospel is illustrative of the supremacy of the Holy Prayer or Tirumantra. All the sages of our Apostolic Pedigree had implicit faith in the efficacy of this Mantra and held it in high esteem. They engaged themselves in meditating on it with its significance. The nine Sages mentioned in this Gospel are only representative of the class. Even to this day it is the first Mantra in which the Acharya, soon after the *samskara* of *Samasrayana*, gives initiation to his new sishya.

This Holy Prayer signifies the totality of Sri Ramanuja Siddhanta as a whole as well as in its prominent details. Each of the Acharyas herein mentioned meditated on some particular aspect which appealed to him most. But each such aspect is not exclusive but would be found in the final analysis to be inclusive. And as such comprehends the other aspects also.]

The particular significance with which each of the nine Sages meditated on the Mantra is given below.

ತಿರುಕ್ಕುರುಕೈಪ್ಪಿರಾಪಿಳ್ಳಾನ್—The Mantra inculcates *svarupa*, [that is, the nature of the self or the soul] The latent dative ಆಯ of ಅ in ಓಂ manifests the nature of the soul and it is *seshatva*. This is the relation of ಶೇಷಶೇಷಿಭಾವ and ಆಯ points out the dependent and the independent. This relation indicates that protection vests in the Lord and that such protection is for the use of the Lord Himself and not for the benefit of the *chetana*. The dependent is at the absolute disposability of the Lord as pleases Him. The position of the *chetana* is that of His chattel. It is generally held that Tirumantra is concerning the *chetana*. If *svarupa* is taken to mean the nature of the Lord, the letter ಅ itself signifies the Lord's attributes of ಸರ್ವರಕ್ಷಕತ್ವ (All-Sustaining), ಸರ್ವಸ್ಮಾತ್ಪರತ್ವ (Distinct from every other entity), ಶ್ರಿಯಃಪತಿತ್ವ (the Lord of Sri Lakshmi), ಸರ್ವಶೇಷಿತ್ವ (All-Guiding or All-Ruling or All-Sovereign), ಸರ್ವಜ್ಞತ್ವ (Omnicient) ಸರ್ವಶಕ್ತಿತ್ವ (Omnipotent) and ಸಮಸ್ತಕಲ್ಯಾಣಗುಣಾತ್ಮಕತ್ವ (the unique seat of every kind of good.) .Vide Gospel No. 44]

ಪಿಳ್ಳೈತಿರುನೈಯೂರಡೈಯರ್—It inculcates *prapyam*, that is, the soul-sought end or goal. [This goal is eternal consecrated service at the feet of the Lord at His pleasure and for His pleasure in Sri Vaikunta from which there is no return to the mundane world.]

(To be continued)

"HINDU LAW IN MYSORE."

by M. N. SRINIVASAN, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS

1 The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition Mayne in his masterly treatise on Hindu Law has taken note of those decisions The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court The result is a commendable text book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2 The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India The book is written in a simple and lucid style and the enumerations are generally accurate...

'The Madras Law Journal', Madras.

3 It is interesting to note that in regard to women's rights the Mysore Act has anticipated, by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature for The statement of law by this author is lucid and easy to follow and the explanations for certain decisions The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council

I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful piece of work likely to be of great service to all who have to administer law in that State, and it is of interest to others as showing how the law is developing in Southern India."

Price Rs. 8-0-0

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Chamaraja Road, Mysore.

Printed at the Coronation Press, 676, Chamaraja Road Mysore, and Published by G. R. JOSEPH

Registered No. M. 4359

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VOL. VI No. 18] MONDAY 14—1—1946 [PRICE 0—1—

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SOME ANECDOTES OF TANSEN

(by Mr. B. M. Gopala Rao, B.A, Hons, B T.,
Department of Public Instruction, Mysore.)

(Continued from last issue).

(*Note* :—A similar anecdote or probably the same anecdote with slight variations, is recorded in the Linguistic Survey of India, Vol. VI, P. 47, thus: "Once on a day the Emperor Akbar went out hunting with Birbal, Faizi, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jeth (Jeshta or June), they rested under the shade of a large Banyan tree. As they rested there, the Emperor commanded Faizi to sing something, and he sang so sweetly that all the wild beasts of the forests—the deer, the hares, the jackals and so forth—came to listen, and stood before him with their eyes closed in ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faizi, and he took off his rosary and threw it round her neck. The action broke the charm and the animals each took their own way to the forest.

"When Akbar sat next day in court, Faizi was absent owing to a severe attack of fever; but Birbal said, 'Your Majesty, Faizi has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again'. Said the Emperor, 'But is there no other singer'? Replied Birbal, 'If your Majesty gives the order, I can fetch Birju Baura.' 'Let him be summoned'. So Birbal fetched Birju Baura and he began to sing. Then all the beasts of the forests came into the court when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faizi had thrown away his rosary, and Birbal took it off her neck, and cast it before him. But Birju said, 'Why are you praising me? Tansen can sing better even than I ...')

TANSEN AND THE DIPAK RAG

Once the Emperor ordered the lights to be lit. But Tansen said, 'We singers do not need a lamp lighted with fire. Let it be dark." So he began to sing the Dipak Rag and all the lamps lit themselves. The Emperor offered him a princely reward, but Tansen would not accept it. So he was seated in a litter and the Emperor himself lifted one of the poles on his own shoulders. Unaccustomed as he was to such a task, the litter began to shake. When Tansen looked out of the litter to see what the matter was, he saw that he was being carried by the Emperor himself! Getting down from the litter, he fell at the feet of Akbar and said that he had been honoured too much and that he was thenceforth his slave.

Another version of the anecdote of Tansen's singing of the Dipak Rag is contained in the Linguistic Survey of India, Vol. VI, p 47. On Birju Baura's admission that Tansen could sing better than he, the Emperor, it is stated, summoned Tansen, and he began to sing the Dipak Rag or Melody of Illumination. He sang it with such fervour that all the lamps in the room lit themselves and he himself burst into flames and fell down dead. He had, however, previously warned that, if he happened to die as a result of singing the Dipak Rag, his corpse should be placed secretly in the moat round the fort of Chitur and a guard appointed to prevent its being devoured by wild beasts. Then when Queen Kamala of Chitur should perform Arti before her husband on the 5th day of the month of Sravana (the date of the festival of the Nagas or Snake gods, and particularly important to women) and should sing the Melody of Mallar (one of the principal Rags sung in the rainy season and said to be very plaintive), he would come to life. The Emperor carried out these instructions of Tansen, and when the Queen began to sing, Tansen came to life and clapped his hands in time to the music. When Queen Kamala heard him beating time, she knew that Tansen had heard her singing. In the meanwhile, Tansen rose up and fled to the Emperor. Seeing Tansen return alive, Akbar made up his mind that he should hear Queen Kamala sing. He marched on Chitur and in the terrible battle that followed, thousands of Brahmins and Rajputs were killed. It is stated that the sacred threads worn by these were collected and were found to weigh 74½ maunds. A special significance, therefore, came to be attached to this number, and people in Rajputana wrote this number on letters so that nobody might open them.

When the Raja of Chitur fell in the battle along with his followers, Queen Kamala was taken prisoner. The Emperor had her carried in a litter to the capital. He made it known by an order that, on the following day, Queen Kamala would sing in the court. Accordingly, the next morning the queen appeared in the court and taking her lute, began to sing the Sri Rag or Melody of Prosperity. As she did so, her soul escaped out of its bodily prison by breaking its way through her head, while all her audience remained seated in their places with their mouths gaping in astonishment!

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AUTHORITIES CONSULTED:

1. North Indian Notes and Queries, Vol. V. Para 207. (By courtesy of the Allahabad University).
2. The Linguistic Survey of India, Vol. VI.

ABUSE OF JOURNALISM

Apropos the frightened and frightful furore set up recently on the Mysore District Magistrate's order regarding the silly outpourings of an irresponsible foreigner, the following views on the liberty of the Press by a Russian may be read with interest.

The Soviet journalist, David Zaslavsky, in an article in "Pravda" today denounced as "a stupid fairy tale" a report that Subhas Chandra Bose, who headed the "free India Government" during the war, was in Soviet Russia, the Mosco radio reported.

Zaslavsky writes; "Indian fairy tales are full of poetic charm. Unfortunately, we cannot say the same about the latest products of the imagination of some Indian newspapers."

Zaslavsky referred to a report which he said, appeared in some Indian newspapers on Dec. 31 and declared: "The language of unscrupulous liars begins to penetrate also the political jungle of India."

He continued "The substance of the fairy tale is as follows: The notorious would-be Quisling of India. Subhas Chandra Bose, who at first was in Hitlerite pay in Birlin and then in the pay of the Japanese imperialists in Tokyo, has allegedly fled to Russia and has allegedly been there since the unconditional surrender of Japan, together with his soldiers of the Indian National Army who were taken prisioners by the Russian Army.

"This Fascist rogue is alleged to have freely travelled in Soviet countries and inspected his 300,000 strong army. But the story does not end here. An unnamed soldier appears to know that responsible representatives of the Soviet Government conferred with Bose and gave this Indo-Fascist adventurer imaginary concrete promises. Such is the stupid fairy tale.

Zaslavsky said: "This is a fabrication of dishonest newspaper buffoons endowed with an imagination which is as quick as it is dirty. The miserable comedians from the showbooths of the Press themselves know very well that Bose and his like find shelter and adapt themselves anywhere, but that no Fascist underling can endure the Soviet climate.

"It is well known that highly placed Hitlerites attempted to escape practically to any country of the world to be as far as possible from Moscow.

"In the interests of peace and friendship among the peoples, one must nail down newspaper lies.

"We are contributing to the spread of useful information for the Indian reading public when we state with perfect precision that the newspapers which published this report are under a newspaper sign-board dealing in unscrupulous anti-Soviet line.

"Unfortunately, the poisoning of nations with newspaper lies is not prohibited by the peace-loving nations. Nevertheless, newspaper bandits convicted of lies and forgery ought to be sternly tried in court."

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಂಧಕ್ಕೆ ದಾಮೋದರ	0—1—0
7.	Sir Mirza Ismail's Dewanship	0—2—0
8.	Small-pox and its treatment in Vedic Times	0—2—0

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The Rationalist.

Monday 14-1-1946.

SURGEONS' CONFERENCE

III

Another European scholar remarks, "In surgery, too, the Indians seem to have attained a special proficiency, and in this Department European surgeons might perhaps even at the present day still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty."

Another still, no less than Dr. Sir W. W. Hunter, is even more eloquent; "The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil; practised lithotomy; performed operations in the abdomen and uterus; cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. A special branch of surgery was devoted to rhinoplasty, or operation for improving deformed ears and noses, and forming new ones, a useful operation which European surgeons have borrowed. The ancient Indian surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eyebrow. They devoted great care to the making of surgical instruments and to the training of students by means of operations performed on wax spread on a board or on the tissues and cells of the vegetable kingdom, and upon dead animals. They were expert in midwifery, not shrinking from the most critical operations, and in the deceases of women and children. Their practice of physic embraced the classifications, causes, symptoms and treatment of deceases, diagnosis and prognosis. Considerable advances were also made in veterinary science, and monographs exist on the diseases of horses, elephants, etc."

A worthy Dy. Surgeon General of Madras, Dr. Furnell, said in a Convocation Address 66 years ago, "As the ancient Hindus were superior to all others in other respects, so also were the Hindu physicians unrivalled in all branches of medicine at the time when Britons were savages and used to go about quite naked."

But the modern Hindus have not intelligence enough to recognise that they are descended from the ancient Hindus, and that therefore it is their obvious duty to acquire and cherish the knowledge which the ancients left behind. Instead they parade the nakedness of their minds before the world, and beg knowledge from foreigners like road-side beggars begging alms from passers by.

If an organisation like the All-India Surgeons' Association is so utterly ignorant of our own past surgical accomplishments, what future can it have, and what future does it deserve? Steeped in ignorance as it is, how can it presume to advise the Government of the country in surgical matters?

A man who has got to spend money, first puts his hand into his own pockets, and looks into his bank pass-books, and then if necessary goes out borrowing. But our Indian surgeons have no knowledge of their patrimony, make no effort to appraise it, and look upon it as dross, like a man who looks upon a blackened gold chain as scrap and throws it away.

Curiously enough this is the mentality of not only Indian Medical men, but of Indian scientists in general. They are eager to pose as equals of the learned men of other nations, and seek honours and rewards and power like them, but they are not patriotic enough to unseal the nation's volume of learning and add to it if they can. What a shameful state of things!

Unfortunately even those few who undertake and are charged with the task of restoring the ancient knowledge, prove renegades: as for instance, a man entrusted with the care of an Ayurveic institution in the State,—a man thrust on the State by that high-handed and self-willed administrator, Mr. K. V. Anantharaman, we hear, threatens now and again to destroy the institution!

Where is salvation for the nation, when it consists of intellectual slaves and degenerates like these? *Editor.*

HONOURS

It is reported that His Highness The Maharaja has received the title of Knight Grand Commander of the Order of Bath in the New Year Honours.

Mr. Amatyashiromani T. Thumboo Chetty has been made Knight Bachelor.

We should remark that one or two more Knighthoods to the State would not have caused indigestion.

APPOINTMENTS

It is stated that Lt. Colonel R. Nagendran. F.R.C.S., is appointed to the charge of the Krishnarajendra Hospital. So far so good.

It is also stated that a certain Mr. Krishnan, retired in Madras, is appointed Principal of the Medical College. This is not so good.

We hope this is not a prelude to the transfer of the Medical College to Bangalore, and formation of a Madrassee Club there. There is a Madrassee Club in Delhi, is there not? So why not in Bangalore? The Delhi Club possibly has young Madrassees. The Bangalore Club will have old and weather-beaten, but not worn out ones.

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GREED, CRIME, INTRIGUE, WASTE

(Continued from last issue.)

The Rothschilds musceled in, and also went into the Grozny fields, further north. The Royal Dutch-Shell took over their interests. In personalities, Royal Dutch-Shell meant Deterding, the dynamic Dutchman: Marcus Samuel, the Houndsditch shell-trader who got into oil first as a merchandiser and carrier in the sea-shell areas of the Pacific and the China Seas; and the Rothschilds, financial brokers.

The Rockefeller group, eager to join the European scramble, bought a half interest in the Nobel enterprise for £10,000,000. Eighteen different foreign groups were exploiting Russian oil when the Romanoffs fell. The Soviets seized the oil properties without compensation, and nationalised the industry.

An adventurous Australian lawyer, D'Arcy, listened to an American oil geologist, and headed for Persia. In 1901 he secured a 60-year concession to seek Persian oil. Over in a palace on the Bosphorus an avaricious Sultan sold a Deutsche Bank group the right to get oil out of Mesopotamia. (Abdul had cannily kept mineral rights in that Turkish province in his personal civil list).

"But the German didn't know enough to get oil out, and Abdul, who wanted money, started to dicker with the Royal Dutch-Shell group, Rothschild-backed, which now had taken over from D'Arcy, whose own resources had run out.

The Anglo-German wrestle was still on when Enver Pasha's nationalists revolted, kicked out Abdul, grabbed the Sultan's civil list property for the nation; and all deals were off.

But Enver, like Abdul, needed money; and the dickering was resumed. At the head of the Turkish National Bank was Sir Ernest Cassel, a British financier of German-Jewish origin. Cassel convened a conference of the conflicting interests.

"Come, now, gentlemen, while we all dispute, the oil stays in the ground, and no one makes any money."

The Turkish Petroleum Company took over, a British controlled concern, with Anglo-Persian and Royal-Dutch Shell owning three-fourths of the stock, and the Deutsche Bank one-fourth. But the first Great War exploded before the Turkish Government had the lease ready for signature.

Six years later the muddle was finally straightened out by formation of the Iraq Petroleum Company, in which equal participation is held by Anglo-Persian, Royal Dutch-Shell, a French oil consortium, and an American oil consortium, with a 5 per cent. interest for Mr. Sarkis Gulbenkian, Abdul's old adviser.

Up went the derricks at last, and down went the drills, while the Kurdish tribesmen stared in amazement.

One day in October, 1926, *wrrr-rumph!* A mighty black waterspout burst from the earth. The first well had gushed at 1,500 feet.

It sprayed the countryside, killed a couple of American drillers, and took a week to cap. General Wavell, on half-pay, surveyed the route for the 1,100 mile long 12 inch seamless steel pipes, which now carry four million tons of oil annually from the wells to the port outlets at Haifa in Palestine, and Tripoli in Syria.

Now Wavell and Alexander defended the field, which Hitler wanted to incorporate, along with the Caucasian, Egyptain, and Rumanian fields, in the Nazi empire.

The bulk of world oil, 70 per cent., is still produced in the United States, with Venezuela currently coming second.

A large interrogation mark overhangs the oil picture. How long will known wells flow, and how much oil is there left in the earth?

Some think that in the Urals and the Tarsk range, Stalin has boundless reserves of oil. It is doubtful. Others assert that if the British liked to exploit their Middle Eastern fields all out, American fashion, they'd have the world's biggest field. It is surmised that there is more oil under the sea than has been taken out of all the wells yet drilled on land.

The fact remains that oil is being used faster than it is being found. The Americans have to drill 20,000 new wells a year to keep pace with their own consumption. This situation will intensify in a post-war world where industrial production and motorisation are enormously expanded.

(To be continued)

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr R. Tirunarana Iyengar, B A, Rtd. Asst. Commissioner,)

(Contd. from last issue)

ನಂಜೀಯರ್ —It teaches ಅನನ್ಯಾರ್ಹತ್ವ [This is being unworthy of others. The soul is exclusively appropriable by God alone. By this is declared the uselessness of taking refuge in any one other than the Lord]

ಎಂಬಾರ್.—It inculcates ಪಾರತಂತ್ರ್ಯ [implicit faith in *chetana's* sole dependence on the Lord. This fact is declared beyond doubt in the most sublime portions of the several Vedas, namely, the Upanishads].

ಮುದಲಿಯಾರ್ (Nathamuni).—The Mantra by its three terms teaches respectfully, knowledge (ಜ್ಞಾನ), dispassion or lu-tle-sness (ವೈರಾಗ್ಯ) and devotion to or love of God (ಭಕ್ತಿ). [ಓ conveys knowledge of self and of Paramatma. ನಮಸ್ is lustlessness; ಮಾ-ನ I am not for me but I am for God; This is ವೈರಾಗ್ಯ. ನಾರಾಯಣಾಯ indicates loving consecrated service to God at His pleasure and for His pleasure alone, and this is ಭಕ್ತಿ]

ಅವನನ್ವಾರ್.—The Holy Prayer manifests superior family (ಅಭಿಜನಮ್), knowledge (ವಿದ್ಯಾ) and calling (ವೃತ್ತಿ). [The superior family is the ಶೇಷತ್ವ family, that is, the family which from generation to generation has been nourishing the faith of their absolute and exclusive appropriability by God alone. Knowledge (ವಿದ್ಯಾ) is the faith that God alone is the means to salvation and that the chetana is not for himself but for God alone; this is ನಮಸ್. Calling is continuous eternal consecrated service to God at His pleasure and for His pleasure alone; and this is ನಾರಾಯಣಾಯ]

ನಂಬಿಳ್ಳೈ —It teaches the Five Topics (ಅರ್ಥಪಂಚಕ) [Vide Gospel No. 20 as to how the Five Topics are taught by the Mantra].

ಪಿಳ್ಳೈಯುಡನಾವಿಳ್ದಾನರ್—(One of the disciples of Sri Ramanuja) —The dative case (ಚತುರ್ಥಿ) manifests marriage, joint marital ablution and conjunction. [The bride groom is the Lord and the bride is the soul. Sage Nanjeer describes Soul-Marriage or Atma-Vivaha thus:—"Sriyah-Pathihi (Sriman Narayena) is the cloud. A down-pour of love falls from it. In the soil of compassion, the plant of Love sprouted up. Thus to the Father of Love and the Mother of Wisdom, a girl was born, which was babtised as the Soul She was fed with the taste for God. In due course wisdom bloomed in the child; and time was ripe for marriage. (Marriage is a sacrament which is performed in the presence of Fire, sybolising the energising Divine principle). Fire is ignited and Godly-men are clustered together, and the Bride-Soul is handed over to Spouse-God, with the oblation of Self-knowledge. The bride is vestured in the robes of Humility, and the thread of service is tied round the neck; and decked with jewels of Name and Form. She is lead to the seat of Faith, the fire of All-Consciousness is fanned, fed by the fuel of Renunciation, and the final act of surrender is offered to the Fire." The bride is then conducted into the Nuptial Chamber of Heaven, where on the bed of Joy, Marriage is consummated. One game is won in Cosmic Sport. The Soul *now being one* with God is *itself God* by participation.

Note—ತಿರುಕ್ಕುರುಕ್ಕೈಪ್ಪಿರಾನ್ಪಿಳ್ಳಾನ್—Son of Tirumalai-Nambi, maternal uncle of Sri Ramanuja, *sishya* of Sri Ramanuja; author of the first commentary on Tiru vai-mozhi known as 'ಆರಾಯಿರಪ್ಪಡಿ'; ಜ್ಞಾನಪುತ್ರ or spiritual son of Sri Ramanuja.

ಪಿಳ್ಳೈತಿರುನರೈಯೂರ್ದಾಸರ್—Vide Note to Gospel No. 21.

(To be continued)

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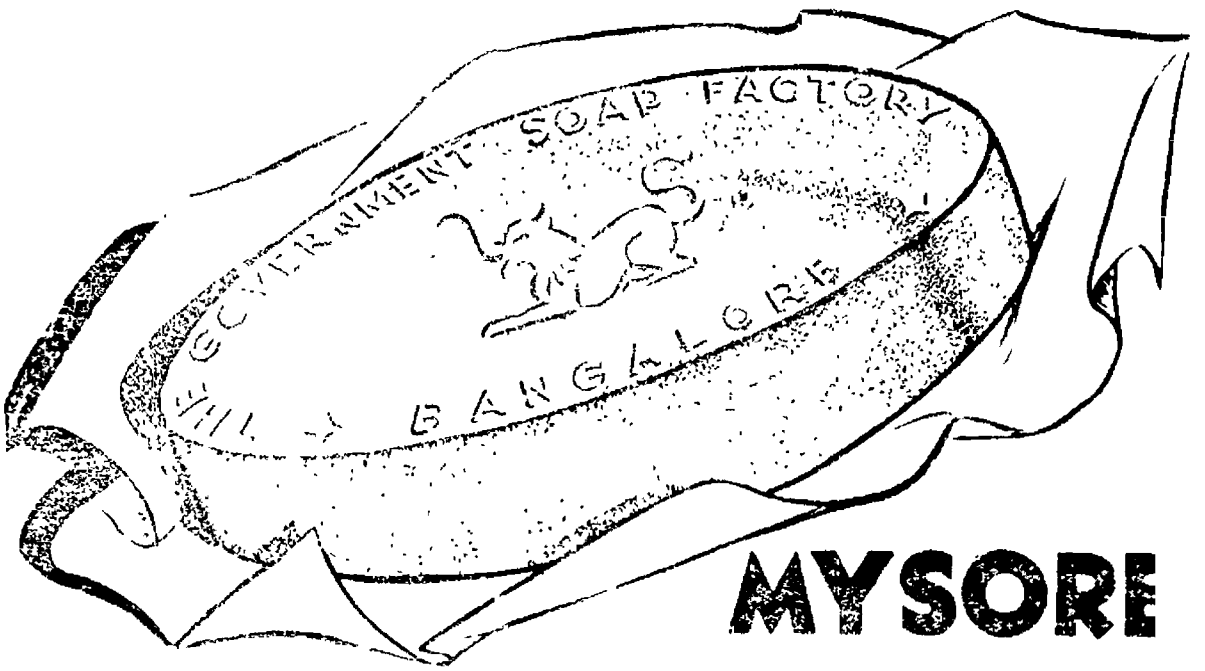

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GREED, CRIME, INTRIGUE, WASTE

(*Continued from last issue*)

Two technical advances will help. One is deeper drilling. The first oil well, drilled in America in 1859, went down 69 feet. Now drillers go down 2 miles, and soon go down 3 miles. Some famous wells (those of the Attock company, in India, are an example), have been thought exhausted; but, after years, a lower reservoir has been reached, yielding a bigger flow of oil than the upper pools.

The other is economy in oil through improvements in motor-engines, fuels, and lubricants. Oil technicians now admit that they are only just beginning to find out something about oil. Progress on the refining side has been so rapid that an oil refinery is obsolete now in five years.

In a decade, lubricating oils have been improved 600 per cent. Modern engines need far less lubricating oil than old-type engines, and post-war engines will need less. More power on less petrol will be the order to-morrow. The perfect petrol for aeroplane engines was found only four years ago. It cost 35s. a gallon to produce at first; now it costs under a shilling.

But the biggest factor in overcoming any future oil shortage (there have been gluts, but never a shortage yet) may be synthetic oil produced from coal by low-pressure carbonisation or high-pressure hydrogenation. Coal is practically inexhaustible.

A century ago small industrialists in Saxony were carbonising coal to produce a crude illuminating oil and candle wax. The coming of cheap paraffin wrecked them and stopped the technical process from progressing. War in an oil age revived interest.

Now millions of gallons of petrol are produced by low-plessure carbonisation here, in Germany, and elsewhere. But this method is economically dependent on the semi-coke ("smokeless fuel") by-product. You feed in a ton of coal and take out about 14 cwts. of smokeless fuel, but only about 7 gallons of petrol and 9½ gallons of fuel oil. Briefly, the process turns cheap coal into expensive smokeless fuel, with an oil by-product which helps.

The second method, high-pressure hydrogenation, works the reverse way, and yields mostly motor spirit. You take coal and crush it to a fine powder. Then you add coal tar to make a paste; carbon takes up hydrogen and out of the marriage comes oil!

The great synthetic oil plants of Imperial Chemical Industries operate this process, thanks to a 1931 pooling arrangement made with the German I.G. (the German heavy chemical trust), Standard Oil, and the Shell group, to pool all interests in the hydrogenation process.

Dr. Bergius, the German chemist, pioneered the process. He got on the track while making experiments of a purely scientific nature on the formation of coal from vegetable matter. Following through, he found out how to liquify coal, extracting therefrom motor spirit, Diesel oil, fuel oil (warships use it instead of coal), and lubricating oil.

It took Bergius twenty years—and one big premature factory blown up in 1917—to perfect his process. Experimental production began at the Billingham plant of I.C.I. and the Leuna plant of the German I.G. Farbenindustrie, in 1927. Big-scale production began in Germany in 1934, and in Britain in 1935.

It could only start here when the Government discriminated against imported heavy oils and petrol in order to ensure a profit for the home producer of synthetic; for petroleum and petrol wells are still cheaper than oil and motor spirit made from coal.

Imperial Chemical Industries spent £7,000,000 on their forty-acre hydrogenation plant, which seven years back began to extract, from a feed-in of 600,000 tons of coal, about 3 per cent. of British petrol requirements.

The German Government spent about £17,000,000 on its synthetic oil plant near Stettin, which began production in mid-1940, and is said to have a peak output of 350,000 tons of motor spirit.

Developments since 1939 are military secrets. The last reliable estimate from Germany was 1,500,000 tons of synthetic oil for 1938—about equalling the volume of imported oil. When Hitler got the Caucasian fields, and consolidated his European empire, taking in Rumenia, with its rich oilfields, he did not need the German synthetic oil industry. But the vast Red empire would have starved for oil, unless new deposits to replace the lost bottomless wells were found east of the Urals.

Meantime, scientists think we may still be only on the edge of the synthetic oil age, and that even the weird futuristic-looking hydrogenation plants to-day will look to the people of to-morrow as Stephenson's "Rocket" looks to a locomotive engineer now!

C. P. T.

RISE OF MUSLIM THOUGHT

Presiding over the Philosophical Congress at Trivandrum recently Professor M M. Shariff of Aligarh gave the following interesting account of the rise of Muslim Thought:

The rise of Muslim thought began with a period which though rich in original thought, was chiefly marked by translations from Sanskrit, Persian, Syriac and Greek. So extensive was the range of Arabic translations of philosophical and scientific classics that within eighty years of the establishment of Baghdad the Arabs were in possession of the greater parts of the works of Aristotle including the spurious mineralogy, mechanics and Theology, the important works of Hypocrates, Galen, Euclid, Ptolemy and subsequent writers and commentators and several Persian and Indian writings. All this was taking place in the Muslim world when Greek thought was almost unknown in the West.

Education spread in the Muslim world with electric speed There war no village without a mosque, and elementary and secondary schools sprang up as adjuncts to mosques, their curricula being teaching of the Quran, stories about the life of the Prophet, reading and writing, a little poetry and the elements of arithmetic and grammar. For higher education students went either to Colleges, academies and Universities or to individual teachers. Rulers, princes, ministers and wealthy nobles regarded it a fashion to become patrons of learning, hold academic discussions, open schools and colleges, set up laboratories and establish hospitals and libraries. The first college was established by al-Mamun in Baghdad. The second college for higher education called the Nizamiyah was founded in Baghdad in 1065 or 7 by Nizamul Mulk, a Persian Vazir to the Seljuq King, Alp Arslan. It was a residential college in which theological studies had the same place as later on classical studies had in European Universities. After a little over three centuries the Nizamiya was merged into a new institution named al-Mustansiriyah which was the first educational institution to have a hospital attached to it. Other well-known colleges were al-Rashidiya, Amaniyya, Tarkhaniyya, Khatuniyya and Sharifiyyah in Syria and Rambiyya, Nasiriyya and Salahiyyah in Egypt. In course of time the Nizamiyya type of colleges spread all over the empire, 30 being in Baghdad, 30 in Alexandria, 20 in Damascus, six in Mawsil and one at least in all important cities such as Cairo Nayshapur, Samarkand, Ispahar, Merv, Bulkh, Aleppo, Ghazni, Lahore and so on.

FOUNDATIONS OF UNIVERSITIES

Proceeding, Prof. Sharif said, In Spain were laid the foundations of what are now called Universities. The chief of these were the Universities of Cardova, Seville, Malaga and Granada. The Muslims received from Alexandria, Syria and Persia an old tradition, but passed on to Europe an entirely new tradition, not only old but also new sciences, new studies and a vast store of knowledge. They learnt mathematics from the Hindus, philosophy from the Greeks, astronomy and mathematics from both, and after making remarkable developments passed them on to Europe. They had among them the greatest encyclopaedic writers of History and Geography and were the founders of sociology and pioneers in the field of natural sciences.

(*Continued on page 6*)

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WHAT A TIME!

It is almost six months since the war as such was over. The Defence of India Act, and its off-springs in the States, were intimated to expire automatically six months after the close of the war. But nothing seems to be automatic in this blessed world!

People hoped that things would brighten, and life become easier after the stoppage of the war. They hoped that Gillette blades, and Parker Pens, Pond's Creams and Horlick's Milks would become normal when the war ceased. They hoped that Chinese Silks, Italian Flannel, French Scents, Dickinson's Paper and Palmer's Biscuits would reappear with old prices and improved forms when the war had ceased. They hoped that polished Rice and Ghee *rare* and Kolar *bura* and Dharapur Ghee would be had for the asking when the war ceased. They hoped that ragi would be Rs. 5 a palla, rice Rs. 16 a palla, dhal 18 Rs. a palla, gram 6 Rs. a palla, Petrol Re. 1 a gallon, Swan ink 4 annas a bottle. Duarapur Saris 40 Rs. each, Filature silk 3 Rs. a yard, and hem-stitched Kerchiefs 12 annas a dozen. They hoped that food rationing, tyre-rationing, cloth rationing, and petrol rationing would all cease when the war had ceased.

But none of these has happened. All the horrors still remain. And fresh horrors are being piled on them. And as an explanation for the continuance of the enormities, Government have declared that the war has not ceased, and that it will not cease until they declare it to have ceased!

We hear of the visiting English M.P's going into the villages and questioning the village-folk. We have heard that an English politician went to an out of the way Scottish village, and meeting a taciturn elder, addressed him, "How are you all here?" He replied, "Oh, so so!" "Do you know the war is over?", the politician asked. "Is it? Who won?" the villager querried. "We," the visitor replied. "So the Boers are licked? Good old Queen!" the villager exclaimed. The visitor was puzzled, and, when the meaning dawned on him, smiled with satisfaction at his own superior knowledge.

It looks as though the bright minds of the India Government are in the same position as that Scottish villager. He did not know that the Boer War was yet ended. These do not know that the Axis war is yet ended, and that we are now in the process of converting Germany and Japan into sucked oranges!

Wars start when two Governments declare war upon each other. In fact America's grouse against Japan is that it attacked Pearl Harbour before declaring war. So it is being squeezed out. But wars cease when firing has ceased. To say that it has not ceased is a travesty of truth. However, travesty or otherwise, the Government do say it, and things continue as black as ever.

And as if to show that, if men are bent upon making such a mess of things, He too would show them what He could do, God has withheld the rains and is spreading famine. Or rather, He has withheld them in some places and lavished them at others, so that the average may be alright,—the result being the same, famine!

And so all foodstuffs have become scarcer than ever, and costlier than ever before in man's memory. Government circles are in a flutter. They cannot command supplies

at pleasure. They have to make out a case and ask some-body else, and that some-body has to ask somebody else, and that some-body has to pool the demands and pool available supplies, and then allocate as best he can. And that allocation has to be transported according to traffic convenience. Meanwhile hunger quickens, and clamour spreads!

His Highness, Mahatma Gandhi, H. E. Viceroy, none of them can say,—as God said, "Let there be light," and there was light,—" Let famine cease," and bring in plenty. They can only show that they are not callous, that they deaply sympathise, and that they are doing their best to ease things.

We think His Highness performed a timely and gracious duty in visiting some of the affected areas. We say "some of the affected areas" advisedly, because one need not go to Chitaldrug to see famine: things are bad enough in Mysore.

It was a new departure of Royal routine, and tended to bring out the human touch between Ruler and subjects.

But as to providing supplies, even the Mysore Government has to beg the things from the India Government, and even the latter can honestly reply that Mysore is only one of the numerous Provinces they have to satisfy, each one equally clamorous, and that they are doing their best to meet the needs of every one.

It is a pretty hopeless situation: and, while the Ruler and the higher officials are honestly anxious to ease the suffering, almost the whole of the Inspectorate and the lower staff are utterly corrupt, and tend to aggravate the hardship. If even the limited ration at famine prices that one can get is subject to short measure and bad quality owing to a venal and callous staff, it is deplorable. We cannot believe that Government are powerless to stop this rot. Supposing the Post Office and Banks became equally corrupt, what would they do? Let the public suffer?

Another thing, in this connection, which we might notice, is the pranks of the President of the local imitation Congress. Nonentity though he may be personally, he seems to think that he is Gandhi, Nehru, and Patel rolled into one, and sent to Mysore to issue statements throwing blame all round and himself doing nothing, statements which a starved press features out for want of better news. He is said to have complained of the Mysore food situation to Pandit Nehru, Mr. Patel, and that kisan of kisans, the Andhra boy, Mr. Ranga! He might as well have complained to Dr. Sokarno, and Ibn Saud, Captain Lakshmi, and the Captain of the Australian Services Team! Little men, who wish to appear big and win notoriety, must frequently be doing something or other however foolish, like a frog which bloated itself in order to appear like a bull!

Editor.

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(Continued from page 5)

Although the Muslims did not originate philosophical thought as they originated scientific enquiry, some of their achievements in this field were most remarkable. They were acquainted with Hindu philosophy, were masters of Greek thought, and their speculation was deep and extensive.

Muslim philosophical thought began with the rationalist scholastics or Mutazilites as they were called. They held that both revelation and reason are the sources and criteria of knowledge and therefore they must be in perfect harmony. If there is any inconsistency between them, revelation must be tested by logic.

The orthodox scholastics were the followers of Al Ashari and were therefore called the Asharites. They held that revelation, intuition or inspiration is the only source of knowledge and reason has to submit to its pronouncements.

Man according to this school, is determined and all his actions flow from the Divine will. God creates in man creative power and choice, and then he creates in him the action corresponding to his power and choice. So all his actions are created by God. He himself is only the *locus* or subject of his action. In the general position of this school one can readily see how delicately, besides other elements, the philosophies of Leibnitz berkley, Kant and the conceptions of modern physics are poised.

The third school of Muslim thought was that of the mystics. They fall under two groups, (a) the theistic mystics and (b) the pantheistic mystics. The Muslim mystics agree with the Asharites that inspiration was the only source of knowledge, but they laid great stress on inner purity.

European mysticism was very much influenced by the mysticism of Islam.

The last school of Muslim thought, Prof Sharif said was the School of Rationalists. It was these rationalists of whom it could be truly said that they "raised up the new doom and knowledge of Hellas from the dead and passed them on to the West as to the East. According to this school both reason and revelation are the source of knowledge, but where they do not agree they must be kept apart.

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At the instance of disciples in Bangalore His Holiness Sri Yetiraja Swamy of Melkote arrived there in formal state on the 6th. last. He was received with due honours by a large body of disciples, headed by the Deputy Commissioner and the Municipal President and other well-wishers of the Mutt. On the 10th inst. the disciples celebrated the *Shashtipurthi* of His Holiness with great eclat. The following congratulatory verses were submitted to Sri Swamy by a learned disciple on the occassion:

॥ ಶ್ರೀಃ ॥

ಶ್ರೀ ಯದುಗಿರಿ ಯತಿರಾಜ ನಾರಾಯಣ ಸಂಪತ್ಕುಮಾರ ರಾಮಾನುಜ ಜೀಯರ್ ಸ್ವಾಮಿನಾಂ ದಿವ್ಯಸನ್ನಿಧಾನೇ ಭಕ್ತ್ಯಾ ಸಮರ್ಪಿತಂ ಶ್ಲೋಕಪಂಚಕಮ್.

ಅಸ್ಥಾನೀ ಯತಿರಾಜಸ್ಯ ಯಾದವಾದ್ರೇ ಸ್ಸನಾತನೀ ।
ಮಲ್ಲೇಶ್ವರ ಶ್ರೀ ಗೋಪಾಲ ಸಾನ್ನಿಧ್ಯೇಽದ್ಯಾಭಿನನ್ದಿತಾ ॥ ೧ ॥

ಚಿರಪ್ರತೀಕ್ಷಿತಾಪೇಕ್ಷಾ ಸಂಸಿದ್ಧಿಂ ಪ್ರಾಪ್ತವಾಽಧುನಾ ।
ಯತಿರಾಜಾಶ್ರಯೇಣಾಸೌ ಸನಾಥಾ ಯನ್ಮತಷ್ಠಲೀ ॥ ೨ ॥

ಧೀಮೆಚ್ಛ್ರೀತಿರುವೇಂಗಡಾರ್ಯವಿದುಷಾ ಯದ್ವೈಜಯನ್ತೇನಯತ್
ಸ್ಥಾನಂ ಶ್ರೀಯತಿರಾಜರಾಜವಿಹಿತಂ ಪ್ರೀತ್ಯಾದರಾತ್ಸ್ವೀಕೃತಂ ।
ಪ್ರೀತ್ಯುತ್ಕರ್ಷವತಾಮಶಶ್ರಿಯಮತ ಶ್ಚೋತ್ಕೃಷ್ಟಭೂಯಿಷ್ಠತಾ
ಭೂಮಿಂ ನೇತು ವಿಹೋದ್ಯತೇನ ಬಹುಧಾ ಸಾಫಲ್ಯಮೇತ್ಯುದ್ಯಮಃ ॥

ಅದ್ವೈತಸಾರಮನಘಂ ದ್ವಯತಾವಿಶಿಷ್ಟಂ
ಪ್ರಾಹ ಪ್ರಪಂಚನವಿಧಾನ ವಿಶಾರದಸ್ಸಃ ।
ಅದ್ವೈತಮೂತಮಮುನಾ ಸ್ವಪದಂ ವಿಶಿಷ್ಟಂ
ಶ್ರೀ ವೇಂಕಟಾರ್ಯವಿಬುಧಸ್ಸುಚಿರಂ ಧಿನೋತಿ ॥ ೪ ॥

ಶ್ರೀರಂಗರಂಗರಸಿಕ ಸ್ವಗುರುರ್ಗುರೂಣಾಂ
ನಾರಾಯಣಾದ್ರಿನಿಲಯಶ್ಚ ಮಹಾ ಮಹಾತ್ಮಾ ।
ರಾಮಾನುಜಸ್ಸಯತಿರಾಟ್ ಅಪಿ ವೇಂಕಟಾರ್ಯಃ
ಷಷ್ಟಿದ್ವಯಂ ವಿತನುತೇ ವಿಭುರಾಯುಷಶ್ಚ ॥ ೫ ॥

ಇತಿ ಶ್ರೀಃ

ಕಚ್ಚಿಷ್ಯವರ್ಗೇಽಪ್ಯೇಕತಮಃ

[ಚತುರ್ಥ ಶ್ಲೋಕಾಭಿಪ್ರಾಯಃ—

ಅದ್ವೈತಸಾರಂ ಪೂರ್ವಪರಿಚಿತಂ ಅದ್ವೈತತತ್ವಾರ್ಥಂ । ದ್ವಯತಾ ವಿಶಿಷ್ಟಂ ಭಾವಿ ದ್ವೈತವ್ಯಾಖ್ಯಾನಮಪಿ ಊಹಾಪಥೇಕೃತ್ವಾ ವಿಶಿಷ್ಟಾದ್ವೈತತ್ವೇನಪ್ರಾಹ । ಪ್ರಪಂಚನ ವಿಧಾನ ವಿಶಾರದಃ ವಿಶದೀಕರಣ ವಿಧೌ ದಕ್ಷಃ । ಸಃ ಸುಪ್ರಸಿದ್ಧಃ ಶ್ರೀರಾಮಾನುಜಯತಿರಾಜಶ್ರೇಷ್ಠಃ । ಅಮುನಾ ಊತಂ ವಿಶಿಷ್ಟಂ ಅದ್ವೈತಂ ಸ್ವಪದಂ ತೇನಶ್ರೀರಾಮಾನುಜೇನ ಅವಿತಂ (ಪಾಲಿತಂ) ಶ್ರೇಷ್ಠಂ ಅದ್ವಿತೀಯಂ ಸ್ವೀಯಂ ಪೀಠಂ (ವಿಶಿಷ್ಟಾದ್ವೈತಾಚಾರ್ಯಸ್ಥಾನಂ) । ಏಷ ಶ್ರೀ ತಿರುವೇಂಗಡಾಚಾರ್ಯ ಸ್ವಾಮಿವರ್ಯಃ । ಧಿನೋತಿ ತೋಷಯತಿ ॥

ಪಂಚಮಶ್ಲೋಕಾಭಿಪ್ರಾಯಃ—

ಸ ಗುರೂಣಾಂಗುರುಃ ಮಹಾ ಮಹಾತ್ಮಾ ಯತಿರಾಟ್ ಶ್ರೀ ರಾಮಾನುಜಃ ಶ್ರೀರಂಗರಂಗ ರಸಿಕಃ ಶ್ರೀರಂಗಕ್ಷೇತ್ರೇ ಶ್ರೀರಂಗನಾಥ ಪರಿಚರ್ಯಾನಿರತಃ ನಾರಾಯಣಾದ್ರಿನಿಲಯಶ್ಚ ಶ್ರೀ ಯಾದವಾದ್ರಿ ವಾಸೀಚ ಅಭವತ್ । ತಥೈವ ಏಷ ಶ್ರೀ ತಿರುವೇಂಗಡಾಚಾರ್ಯೋಪಿ । ಮಹಾತ್ಮಾ ಶ್ರೀ ರಾಮಾನುಜಃ ವಿಂಶೋತ್ತರ ಶತಂ ವರ್ಷಂ ಸ್ವ ಶರೀರೇನ್ಯವಸತ್ । ತಥೈವ ಅದ್ಯತನ ಯತಿರಾಜಂ ಶ್ರೀ ತಿರುವೇಂಗಡಾಚಾರ್ಯಂ ಅಘುನಾ ಆಯುಷಷ್ಷ್ಟಿಮಧಿಗತಮಪಿ ಶ್ರೀ ರಾಮಾನುಜ ಸದೃಶಂ ಕರ್ತುಂ ವಿಭುರ್ಭಗವಾ ಅಸ್ಮೈ ಪುನಷ್ಷಷ್ಟಿಮಾಯುಷಃ ಪ್ರಯಚ್ಛತ್ವೇವ ಅಸ್ಮತ್ಸನ್ತುಷ್ಟಯೇ ॥]. D. L. A.

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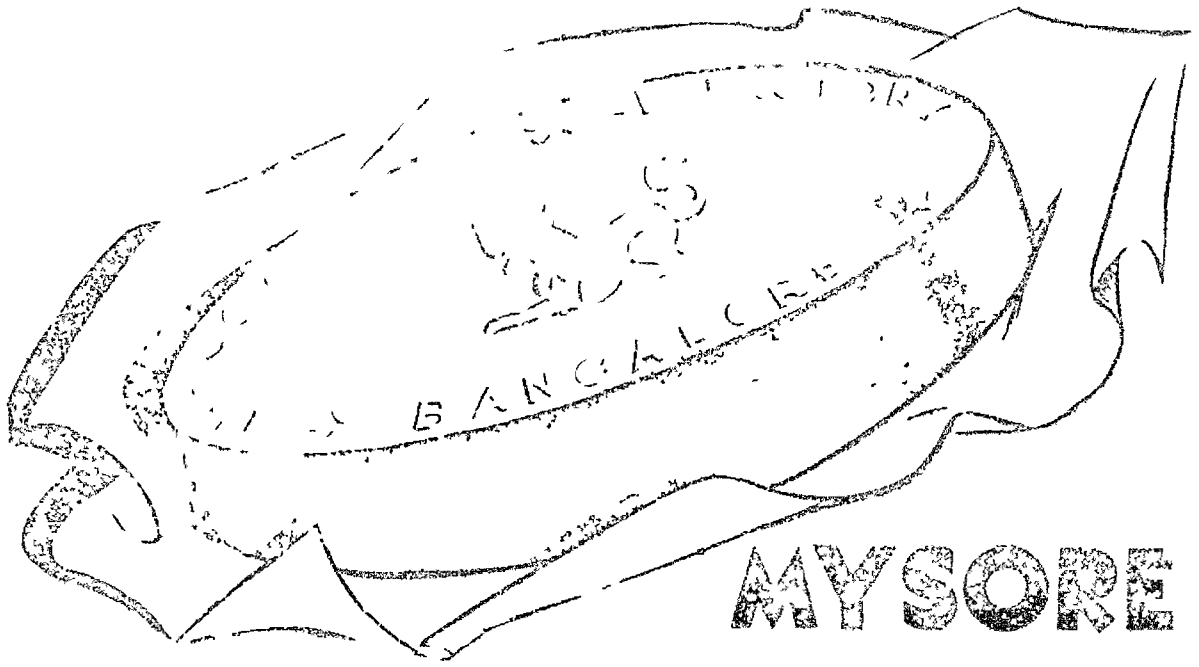

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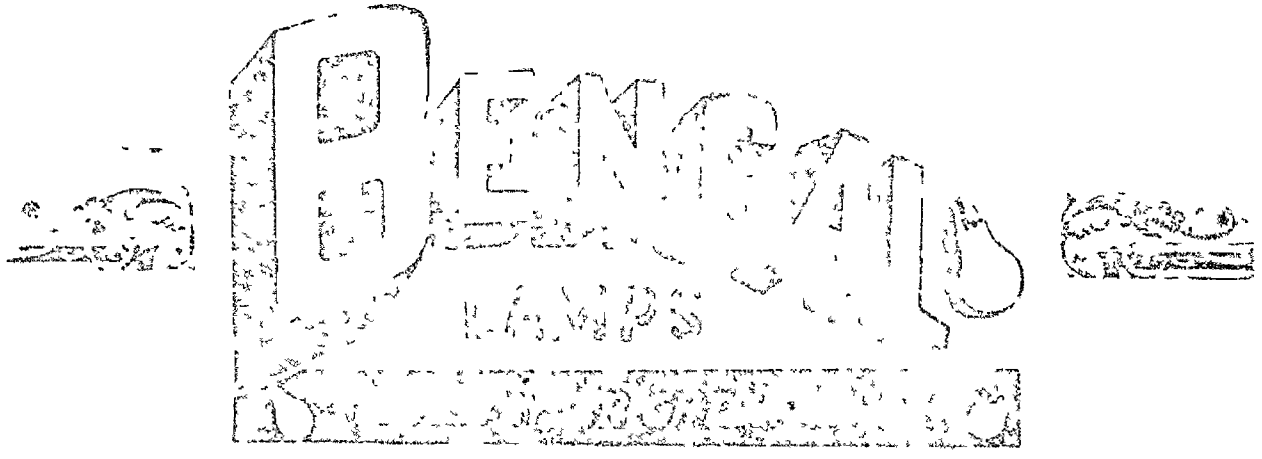

Printed at the Coronation Press 918 Cosmarapa Road Mysore, and Published by G. K. JOSYER.

Registered No. M. 4559

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SUN'S DISTANCE

"The sun is 93,005,000 miles away from the earth —66,000 miles further than previously calculated.

This is the latest scientific figure arrived at by astronomers of twenty-four observatories scattered over five continents after twelve years of observation," Says Dr. Spencer Jones, Astronomer Royal in *Endeavour*, a scientific quarterly published by Imperial Chemical Industries.

"This is by far the most accurate measure of the sun's distance ever made, This final word has been said on this historic problem for many years to come."

The present calculation placing the sun at a distance of 93,005 000 miles carries a proviso that there is an uncertainty either way of approximately 9,000 miles.

In case this uncertainty should be looked on as excessive, Dr. Jones points out, "this distance corresponds to the apparent breadth of a human hair at 10 miles, or of a half-penny at 3,350 miles!"

Determination of the sun's distance by direct observation is accomplished by measurement of an angle called the horizontal parallax; briefly, the amount by which the sun has apparently moved at rising or setting from its true position in the sky, as seen by an observer on earth.

So small is this angle that it equals the diameter of a half penny seen at 2 000 ft. away. But astronomers have measured the angle to an accuracy of one part in a thousand.

Even under the best conditions the sun is a difficult object to deal with. Its terrific heat effects the instruments used and thus reduces accuracy. At sunrise or sunset, when the angle of parallax is greatest, difficulties of measurement are increased owing to the depth of atmosphere encountered, and other disturbances.

"If direct observation was the only way of finding out the sun's distance", states the Astronomer-Royal, "it would be a vain hope to expect an accurate answer Fortunately he points out, this is not the case, for if the distance of any single object in the solar system can be measured, the distance of the sun can be inferred.

Using Johann Kepler's famous law of 1618 governing the planets' motions as a basis, it is possible to measure accurately the periodic times taken by planets to describe their orbits round the sun, and their *relative* distances can be inferred. With the solar system drawn to plan, its scale can be fixed as soon as any one distance in it has been determined.

As the planets continue their unending dance round the sun, one or other of them gets near enough to the earth to enable the sun's distance to be measured with reasonable precision.

Dr. Spencer Jones discribes how advances in astronomy made it possible to use other objects more suitable for observation than the larger planets. Within range of celestial trigonometry came the asteroids, tiny planets circling round the sun.

A scheme for observing three of these—Victoria, Isis and Sappho—carried out in 1888 at the Cape Observatory, resulted in the most accurate determination of the sun's distance before the present figures.

In 1898, Eros, the 433rd asteroid to be discovered, proved of great importance in astronomical mesurement. Observations of this tiny planet and surrounding stars formed the basis of Dr. Spencer Jones's 22-years' investigations, and eventually led to the goal for which astronomers had striven so long.

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Faced with rheumatism, the scourge of armies, British Army doctors have found how to give to sufferers first-class treatment with the most primitive of apparatus.

Rheumatic conditions call for three forms of treatment: rest, warmth and purgation.

Under normal circumstances rest is given in the beds of hospitals; warmth from elaborate medicinal bathing establishments. Now in the field treatment quite as efficacious is provided by placing the patient in an ordinary canvas chair, wrapped in an army blanket with a copious stream of steam from a pipe led under his wrappings from a Primus stove.

Since radiant heat lamps are not practical politics on active service, Army doctors have improvised in their stead cast iron heated over a Primus stove and then set before a sheet of metal to act as reflector.

Next, mud is mixed with olive oil and glycerine to form packs and sand is baked in pails and applied to the affected parts.

These primitive methods of field medicine have yielded results that compare favourably with those obtained under the best conditions of peace-time civilian medical treatment.

NEW VEIN SYSTEM

Does all the blood in the veins flow through the lungs and heart? This has been the general belief, but an American doctor announces the discovery of a system of veins which by-passes both heart and lungs.

If disease-producing organisms were present in the blood they would be trapped by the lungs, which acted as a filter. So ran the accepted theory. It followed that if the lungs were clear of infection then the blood must also be clear. But cases were noted of infections developing in the body without the lungs being affected. Evidently not all the blood in the body passed through the lungs.

This conclusion has been found correct by Dr. Oscar V. Batson, of the University of Pennsylvania Graduate School of Medicine. He discovered a large group of veins in the region of the spinal column. These veins carry blood direct to the arterial system. His discovery explains how it is possible for cancer to spread by fragments of tumour getting into the blood circulation, without touching the lungs.

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NOTICE

Dated 8th January 1946.

Sealed Tenders will be received at the Office of the Municipal Engineer up to 4 P.M. on 30-1-1946. for constructing a Sheep Slaughter House at Kesare, Mysore. The work is estimated to cost about Rs. 50,000. Each Tender must be accompanied by a deposit of Rs. 2,500 in cash or by a cheque on the Bank of Mysore, Ltd. Design, specifications and details of work are available in the Office of the Muncipal Engineer, Mysore. The supply of required quantities of cement and steel will be arranged by this Office if required. For other rules please see the Office Notice Board.

R. L. RAJU,

Municipal Engineer.

The Rationalist.

Monday 28-1-1946.

BENEVOLENT DICTATORSHIP

One of the Parliamentary delegation, Mr. Bottomley, is said to have declared that Travancore is ruled by a Dictator, though a benevolent one.

Had the remark been about Travancore's fighting Dewan, one could have granted that it was partly correct. But to describe by those terms the young and sathvic Ruler of the State, whom we more often see pictured with uncovered head and shoulders, proceeding to or issuing from Sri Padmanabhaswamy Temple, than adorned with princely regalia, seems to be utterly incorrect.

But Mr. Bottomley is a Member of the Parliament which directs the destinies of an Empire, and whose members should be assumed therefore to be superior persons.

We do not know if Mr. Bottomley is a relative of that brilliant Englishman, Horatio Bottomley, whose deeds filled the Empire a generation ago, and who later came under the clutches of the law, and who was unfortunate enough not to be acquitted on appeal, like those Madras unfortunates, Messrs. Thyagaraj Bhagavatar and Krishnan.

Hyderabad is a sealed book to most of us, but Mr. Bottomley's remark might be deemed to be an error of judgment even if applied to His Exalted Highness.

We do not concede that Mr. Bottomley is an individual and therefore entitled to have his own opinion. Coming as a Member of Parliament, in order to present a correct picture to Parliament as a whole, he and his colleagues in the Delegation should form conclusions that are true to facts, and not rush into hasty judgments which are likely to mislead Parliament, and unjust to the persons concerned.

We know that the Delegation has been pooh-poohed by many Indian public men of various grades. We do not agree to that, because these people are come here with an honest motive, and nothing is lost by treating them as men of status entitled to be treated with courtesy.

In fact, we were surprised that at the time when they were flying from Karachi to Delhi, their own representative in India, H. E. The Viceroy, was flying from Calcutta to Ahmadabad. It was a new technique of hospitality the merit of which our Indian mind was unable to grasp. Perhaps it was felt that if they received the hospitality of the Viceroy, they would lose caste with the Indian public. Whoever felt like that felt wrong. When Messrs. Gandhi and Nehru themselves hobnob with the Viceroy and Governors, their followers could not deem it wrong of English politicians receiving hospitality from their official countrymen here.

We consider it a serious omission for this reason. Persons who pay a one day or two day visit to a State, see a few gala sights, have tea with the Maharaja, and come to the conclusion that he is a Dictator, though a benevolent one, would have been all the more ready to form the same judgment when they had a taste of the atmosphere in which the Viceroy and Governors lived, and the authority they wielded. Was that not the best thing which could have happened to the Delegation in the interests of Indians?

However we do not expect that the Parliamentary Delegation would solve the Indian problem which the Simon Commission, the Round Table Conferences, and the Cripps Mission failed to do. Nevertheless one would desire that they should not form judgments or express opinions which might prove incorrect or ridiculous.

And to dub the Maharaja of Travancore "a benevolent Dictator," strikes us as incorrect though not ridiculous. Because, the machinery of administration in Travancore as well as in other States is in the hands of officials drawn from the people themselves; and the British Residents or Political Agents are the real Rulers in the case of most of the smaller States, and the imperative "guide, philosopher, and friend" in the larger States. Where then does the Ruler's Dictatorship come in?

And is Dictatorship only a kingly vice? Is not every Democratic leader a potential Dictator? Hitler, Stalin, Churchil, Roosevelt, Gandhi, Nehru? And how is King Rod better than King Stork?

Our object is not to hold a brief for the Maharaja of Travancore, or to make a plea for Dictators. We only wanted to show what wrong impressions even Members of Parliament could carry and what hasty Judgments they could pronounce, as also that Democracy could prove as flourishing a soil for Dictatorship as Monarchy, and that so far as the populace is concerned there is no difference whatsoever.

Editor.

WE PROTEST

Since the first of this month the Rationing authorities in this City are issuing new rice to citizens. The rice is brand new and utterly raw, and disagrees with most constitutions. Even in normal times new rice is bad for most constitutions. But owing to the poor diet lacking in vitamins and fat all last year, the constitution of young and old in the City has been badly undermined. And now new rice is being thrust on them to cause diarrhoea, dysentery and other diseases.

And this is being done while the Rice Mills in the City have large stocks of old rice in their godowns!

We consider that whoever is responsible for this is guilty of a crime towards the citizens of Mysore, and deserves to be censured.

We withhold the censure, and convey our protest to Government, so that they may order that old rice should be supplied to the citizens at least till March, and only thereafter should new rice be issued.

It is an outrage to supply new rice to Mysore citizens, and export the old rice to people in Kolar or Bangalore.

There can be no partiality in the eyes of Government, and the officer who is responsible for this deserves to be severely dealt with. If Government will not do that, the Public will have to find verdict against him.

Editor.

THE TRAVANCORE REFORMS

Mr. T. S. Rajagopal Iyengar, President of the Nationalist Party, has issued the following to the Press:—

The Travancore Reforms, no doubt, take them a long way ahead in constitutional progress: but it is certainly not the summum bonum of the peoples' aspirations. There is yet something left unfulfilled; But still, the type of Government that is envisaged for Travancore is of a unique pattern that could well be pursued by other Indian States.

I had myself suggested, in my address to the first Nationalist Party Convention, many of the features now adumbrated in the Travancore Reforms, as for instance, universal adult franchise, abolition of communal electrorates, a purely elected legislature with elected President, etc.

The adoption of universal adult suffrage for all elections in Travancore is a bold step indeed and perhaps the first of its kind in India—that deserves all encomium. The advancement in literacy will shed added lustre to such a measure. Not merely that. That the election to the Lower House should be purely on a territorial basis, with universal adult franchise and without recourse to any reservations or weightages, communal or otherwise, is something certainly worth emulating. It is high time Mysore abolishes communal electorates and adopts joint electorates both for Hindus and Muslims with reservation or weightage, if necessary, as a temporary expedient.

In these days when communal tendencies loom large, it is very necessary to have one of the two Houses functional and facultative in character. That would be more equitable, just and exhaustive. It is very necessary that Mysore should try this experiment.

It is very necessary, even in Mysore, that both the Houses become purely elective, with elected Presidents and being co-equal in status and function.

That courts in Travancore will be entitled to pronounce on the constitutionality of laws and decisions made or passed by the Legislature is really on the American model; and that would really uphold the rule of law.

The position of the Dewan vis a vis the Legislature and judiciary is not that of the President of the U.S.A. The executive in Travancore will remain the same old bureaucracy, with no tinge of responsibility either to the Legislature, as in the Parliamentary Executive. It is here that one is to pause before admiring any further.

Parliamentary Executive of the British type,—in the sense of the major party forming the Government and being responsible to the Legislature, is not suited to Indian conditions. We must have composite cabinets; and we may well try the expedient of electing them from the different parties in the Legislature, in a joint session, if need be, and making them, when once elected, irremovable during their period of office.

Of course, there will be sufficient safeguards, in any such constitution, to vouchsafe the rights, privileges and pregoratives of the Maharaja. It is such a constitution that we very much desire for Mysore in the near feature.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

ನಂಜೀಯರ್—He was born in Sringeri in 1056 A D. and was known as Vedanti. He grew a staunch Adwaiti. He took up his residence in the village of Kangore near Melkote (Tiru-Narayanapuram.) Sri Parasara Bhattar, agreeably to the insntructions of Sri Ramanuja, journeyed all the way from Srirangam and went to Vedanti for ವಾದಭಿಕ್ಷಾ. In the philosophic disputation Vedanti accepted defeat and became a *sishya* of Sri Bhattar and thus became a convert to Ramanuja Siddhanta. Sometime after, owing to demestic trouble, he took up *Sanyasa-asrama* and went to Srirangam to serve his Guru-Sri Bhattar. The Guru welcomed him as ನವ್ಯಜೀಯರ್ and thereafter he was known as ನಂಜೀಯರ್. He was the very intimate *sishya* of Sri Bhattar whom he followed as if he were his shadow and rendered all services to his Acharya. He is the author of the second commentary on Tiruvai-mozhi, known as ಒನ್ಬದಿನಾಯಿರಪ್ಪಡಿ. His other works are ಈರಾಯಿರಪ್ಪಡಿ on Tiruppavai, ಉರೈ for ತಿರು ವನ್ದಾದಿಗಳ್ and ಶಬ್ದಮಣಿತಿರುಷ್ಟಾಂಬು. He also wrote the 108 ಶರಣಾಗತಿ commentary. It is said that he discovered to his *sishyas* Tiruvai-mozhi a hundred times. Nambiliai was one of his intimate disciples.

ಎಮ್ಬಾರ್—He is the son of the aunt (mother's sister) of Sri Ramanuja and was named Govinda Bhattar. He was a student colleague of Sri Ramanuja under Yadava Prakasa and became a staunch Advaiti. Through the efforts and influence of his maternal uncle Tirumalai-Nambi, he became a convert to Visishtadvaita Siddhanta and also became a *sishya* of Sri Ramanuja. He took up Sanyasa-asrama and became Embar. Sri Parasara Bhattar was his disciple.

ಮುದಲಿಯಾರ್ or Nathamuni—He was born in Viranarayanapura and is said to have lived upwards of a century, and to have left the earth after a short interval after the year of Christ 916 when his grandson sage Yamuna was born. Iswara Muni was his son and sage Yamuna or Alavandar was the son of Iswara Muni. Sage Natha is the father of that revival of religious wisdom and holiness which has uninterreptedly come down to our own times, through a series of upwards of fifty generations of notable sages. The Nalayara Prabandham was lost to the world sometime prior to Nathamuni. By the continuous meditation of Nammalvar through the decade beginning with 'Kanninun' of Mathura Kavi, the grace of Sri Sathakopa descended on Nathamuni and he was initiated in the Three Secrets (ರಹಸ್ಯತ್ರಯ), the Holy collect (ನಾಲಾಯಿರ ಪ್ರಬನ್ಧ), the Essence of the various schools of philosophy and religion, and the mysteries of the eightfold Path of Yoga. He set the sacred collect to divine music and organised it to be sung in every temple. Thus he was the restorer of the great treasure. The great learning and deep erudition of Nathamuni, and his utter purity of life attracted to him disciples from far and near. Of these the most famous were Pundarikaksha (ಉಯ್ಯಕ್ಕೊಣ್ಡಾರ್), Kurukadhipa (ಕುರುಕೈಕ್ಕಾವಲಪ್ಪರ್) and Sri Krishna Lakshmi Natha (ತಿರುಕ್ಕಣ್ಣಮಞ್ಜೈಯಾಣ್ಡಾರ್). Nathamuni wrote the works of Nyaya Tatva, Yoga Rahasya and Sri Purusha Nirnaya.

ಆಳವನ್ದಾರ್—As stated above he is the grandson of Saint Nathamuni by his son Iswara Muni. He was born in Vira Narayanapura and it is said to be about 916 A D. He was named Yamunai-thuraivar. The stream of wisdom above referred to assumed the magnificence of a river in this sage. Sri Rama Misra or Manakkal-Nambi was his Acharya. When he vanquished in philosophic disputation one Akki-Alvan, a priest in the royal court, he was welcomed by the queen-consort with the words "ಯನ್ನೈ ಆಳವನ್ದಿರ್" Thereafter he was popularly called Alavandar. Sottai Nambi and Tiruvaranga-pperumal-aryar were his sons. He went to Srirangam and took up *Sanyasa-asrama*. Several great Acharyas were his disciples. It is through his efforts that after him, Sri Ramanuja became the Darsana Pravarthakar. Sage Yamunacharya has left us the valuable works of (1) Githartha Sangraha, (2-4) the three Siddhis, (5) the Agama Pramanya or Defence of the Bhagavach-chastra, (6-7) the two Hymns, the second of which has been justly celebrated as the Hymn of Hymns, and (8) Purusha Nirnaya.

(To be continued)

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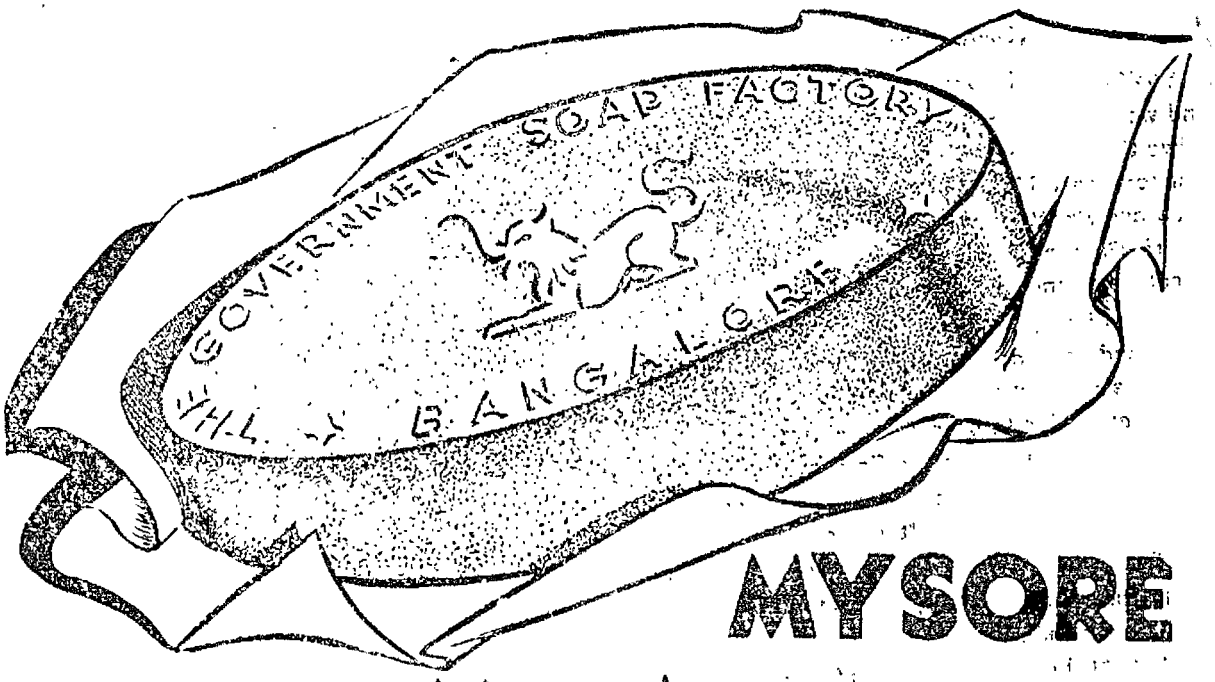

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 676, Chamaraja Road, Mysore; and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. VI No. 21] MONDAY 4—2—1946 [Price 0—1—6

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A TRIBUTE TO SANSKRIT

Inaugurating the 18th All India Sanskrit Sahitya Sammelan at Jaipur, Sir Mirza Ismail, Kt C.I.E., paid the following eloquent tribute to Sanskrit:

Ever since my days in the Palace in Mysore as Secretary to His Highness the late Maharaja, I have been a great admirer of Sanskrit language and literature, and have rendered what service I could in the cause of that mother of Indian languages. One of the finest Sanskrit colleges in India is to be found in Mysore, and there is another in Bangalore and yet another in Melkote a town in the same State and I was very closely associated with the College in Mysore for a good many years It is, therefore, with no small pleasure that I come before you to-day to contribute my little bit towards the success of the Conference, and to express my constant interest in Sanskrit language As an Indian and particularly as Chief Minister of a Hindu State I deem it my duty to do everything in my power to encourage the study of Sanskrit language and literature in which are enshrined so richly the centuries of Hindu thought and culture.

There are some even in this country who attach little or no importance to our ancient languages and think that a study of those languages is a mere waste of time and energy. Opinion in the most modern of the modern States of the world about Indian civilization and the India of the future is, however, radically different I will quote a few sentences to illustrate this from a Bulletin (1939) of the American Council of Learned Societies— "The aim of the Bulletin is to indicate, by brief reference the importance which Indian civilization has had for the world still has, and may be expected to have—with the deduction that it demands our extended study . .. .. . We must remember that the students now passing through our educational machinery will live their effective lives during the second half of the 20th century; and it takes no gift of prophecy to predict that at that time the world will include a vigorous India, possibly politically free conceivably a dominant power in the Orient and certainly intellectually vital and productive How can Americans, who have never met India in their educational experience, be expected to live intelligently in such a world? ..... We believe consequently that no department of study, particularly in the humanities, in any major university can be fully equipped without a properly trained specialist in the Indian phases of its discipline."

Of the contribution of Sanskrit literature to world culture the same bulletin goes on to say: "When the intellectual West discussed the Vedas at the end of the 18th century, this Indian attitude of mind (i.e., philosophy functioning to save religion) had a profound influence, which helped to mould the German romantic movement of the 19th century; and, in another field led to the scientific study of the history and comparison of religions. When Schopenhauer read the Upanishads in a Latin translation of a Persian translation from Sanskrit, he found in those texts, "the comfort of his life the solace of his death." Indian thought was responsible for many of the most important currents in our own American Transcendentalist School probably the most distinctive American philosophical movement of the 19th century. Long before the 18th century Classic Greece had in India a by word for metophisical profundity"

The political renaissance in India can only be fruitful if it is not a process of discarding her traditional culture for one imported from the West, but a process of adapting it to modern requirements, to the demands of political and social theory And I believe that in such a process, conferences like the Sammelan may indeed be a great help even if they do no more than keep the lamp of national culture burning There is no denying the fact that our national life is overgrown with exotic growths, often harmful to its proper development, and interest in our national literatures may supply the corrective to the present tendency of considering everything modern or western as true and good.

We speak loudly of freedom; but we often forget that the highest freedom is the freedom of the human spirit, Anything that contributes to that freedom helps to solve the problem that faces humanity to-day, namely, the problem of survival. The world is passing through a great spiritual crisis, which is apparent in the conflicts and contradictions that we see around us. Speaking at the British Association a short while ago, Professor M Polanyi, teacher of Physical Chemistry in Manchester University and one of the foremost scientists of the day, said "The spiritual hunger of Europe will not be satisfied as long as we follow the leadership of those, whether of the Right or the Left, who teach that material interests alone are real. The most urgent need of the day is to oppose this philosophy with all our might and at every point.' The study of Sanskrit classics (may I add Persian classics?), with their undisputed spiritual bias, may satisfy our spiritual hunger and teach us that material interests are not the only or the highest reality It may well rescue us from the vulgarity and mob mentality that seem to have invaded all spheres of our society; and give to our national life that tone of depth and refinement which it has lost, but which constitutes the soul of culture and the mark of spiritual freedom.

TIP TO OUR FISHERY DEPARTMENT

At an experimental hatchery established by the Russians near the mouth of the River Kura, which flows into the Caspian Sea, fish are bred artificially. Most of the experiments have been with sturgeon. When the fish begin to spawn they are killed, and the roe is extracted from the females and the milt (soft roe) from the males.

The roe is impregnated with the milt in special vessels, then placed in a separate container for the young to hatch. One female sturgeon will yield an average of 20 lbs. of roe, though double that quantity has been obtained; in a season she may produce as many as 3 million ova.

2500 MILES, 15 HOURS!

From New York, on the East coast of the United States, to San Francisco, on the west, is approximately 2,500 miles, as the crow flies. In 1830 the journey from one town to the other could be accomplished only by ox team, and it took 6 months. To-day, the air-mail, passenger-carrying plane, is scheduled to do the trip in under 16 hours!

The following chart, published recently in America, indicates some of the steps in the speed-up of transportation during the last 110 years:

1850—Stagecoach and rail, 23 days.

1861—Pony express and rail, 12½ days.

1869—First transcontinental railroad, 7 days.

1875—Special train, 100 hours.

1920—Air mail, and train, 3 days.

1921—Air mail, first day-and-night flight, 33 hours, 21 minutes.

1924—Air mail, regular schedule, 32 hours.

1933—Air mail, passengers and express, 19 hours, 35 minutes.

1940—Air mail, passengers and express, 15 hours, 48 minutes.

RESTORING COLOUR

Hair that has turned grey has been restored to its natural colour by diet treatment—but the hair belonged to rats The treatment has not yet been extended to humans. It was the addition of pantothenic acid to the animal's diet that did the trick, according to the experimenters, Dr. Paul Gyorgy and Dr C. Edward Polling, of the Western Reserve University, U.S A.

Pantothenic acid occurs naturally in liver, yeast and in plants; it has also been made synthetically. Scientists have identified this acid as a component of vitamin B6. It is suggested that vitamin deficiency is a factor in greying hair.

"MARTYR"

If the present tendency to use this word loosely continues, we may see it take on quite a new and derogatory meaning. If so, it will have moved still further from its original meaning.

For even the sense of sacrifice does not necessarily belong to the word 'martyr" at least in its literal meaning For it is simply Greek for "witness". Martyrs, of course, bear witness to their cause.

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Monday 4-2-1946.

USE FOR A MANSION

Rumour has been afloat for some time that what is called, the "Third Princess's Mansion," has been purchased by Government, and that they intend to house the Maharani's Intermediate College and Hostel in it. We are surprised that it has not occurred to the wise men of the Government that it is a wrong step from every point of view.

It seems only the other day that the Government made out that there were not enough students for the College in Mysore, and shifted it to Bangalore. The real reason was that the College had the honour, or the misfortune, of having the daughter of a reigning Councillor on its staff. The father wanted to have his daughter in Bangalore, and so, though he was a Malabar man, he knew Kumbakonam enough to have the College transplanted to Bangalore, in spite of the protests of the public of Mysore.

He left behind a second-grade College, with third-grade teachers, some of them borrowed from the male College, and borrowed laboratories. The hostel strength not being sufficient for being run separately, it is run inclusive of High School girls also.

This the Government are now said to propose to house in the Third Princess's Mansion, a vast structure, with more than vast grounds, a structure suitable for Magdalene or St. John's College of Oxford or Cambridge, but too big even for the Girton College for Women.

What is the idea? Is it a Midsummer Night's Dream come true? Is it the unalterable wish of some impracticable Quixot? Or is it a Mysore Government post-war scheme of women's education?

Will the Mansion and its grounds be a Pakisthan for Women's education,

"To lift the woman's fallen divinity,
Upon an even pedestal with man?"

In one of the most beautiful of Tennyson's poems, a Princess, fired with the desire to raise Womanhood to so called men's height, takes an isolated summer palace from her father, and establishes a College for Women there. In her own words,

"I set my face against all men, and lived
but for mine own.
Far off from men I built a fold for them,
I stored it full of rich memorial.
I fenced it round with gallant institutes,
And biting laws to scare the beasts of
prey,
And prospered."

The gate bore the inscription,
"Let no man enter in on pain of death."
"The land, he understood, for miles about
Was tilled by women; all the swine
were sows,
And all the dogs . . . . . ."

Three new entrants are met at the gates by
"A plump-armed ostleress and a stable
wench,

A buxom hostess takes them in. The College Portress brings them,

"Academic silks, in hue
The lilac, with a silken hood to each,
And zoned with gold."

Clad in these they are led into the Hall.

"There at board by toam and paper sat,
With two tame leopards couched beside
her throne,

All beauty compassed in a female form,
The Princess.
Such eyes were in her head,
And so much grace and power, breathing down
From over her arch'd brows, with every turn,
Lived thro' her to the tips of her long hands,
And to her feet. She rose her height and said;
'We give you welcome: not without redound
Of use and glory to yourselves ye come.
After-time,
And that full voice which circles round the grave,
Will rank you nobly, mingled up with me.
When we set our hand
To this great work, we proposed with ourself
Never to wed. You likewise will do well,
Ladies, in entering here, to cast and fling,
The tricks, which make us toys of men, that so,
Some future time, if so indeed you will,
You may with those self-styled our lords ally
Your fortunes, justlier balanced, scale with scale."
"Everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life,
Two plummets dropt for one to sound the abyss
Of science, and the secrets of the mind;
Musician, painter, sculptor, critic, more;
And everywhere the broad and bounteous Earth
Should bear a double growth of those rare souls,
Poets, whose thoughts enrich the blood of the world."

The three new entrants happened to be boys dressed as girls, and the result was that the Princess's great dream institution was wrecked, and she cried out,

"Ah fool, and made myself a Queen of farce!
When comes another such? never I think,
Till the Sun drop, dead, from the signs."

Is "another such" now coming under the auspices of the Mysore Government? They have already begun with two heads for at least one Department, the Medical.

The public do not feel that the idea of locating the Maharani's College in the Mansion can be said to be a brilliant man's brain wave. Instead they are reminded of Emperor Mahamad Bin Tuglak's act of shifting his capital from Delhi to Daulatabad!

In the first place the building is too copious for the present or even the prospective needs of the College. Its daily upkeep and annual maintenance will cost more than the expenses of the College itself. The distance is too much for day-students. Even walking from the gate to the building is trying and takes time. And there can be no question of locating the Hostel in that huge, lonely, and unprotected place. Nobody in his senses could allow it.

But there is another use which the building will fit grandly.

At present many of the Government offices in the City are located in all sorts of places, taking up numerous living quarters; so much so that every Government officer coming here on transfer feels stranded for months together.

And, the District Office building has become too congested and insufferable.

PUTTING THE WORLD TOGETHER

A father who wanted to divert the attention of his troublesome young daughter, and perhaps to remedy her weakness in geography, cut a map of the world from a newspaper, sheared it into a number of odd-shapped pieces, and sent her away to "put the world together again." He hoped for an hour of quiet.

But in five minutes she was back, announcing that the map of the world was all laid out on the floor.

"How did you get the world together so quickly?" the father asked.

"That was easy," was the reply. "I turned the pieces over, and on the other side I saw a picture of a man. I just put the man together right, and when the man was put together right, the world was right!"

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ATOM BOMB

Atom Bomb! Atom Bomb!! What a crick
Have you thrust with a trick in the nick
On the world, so sore whirled!
Woeful world! What a war, great a scourge,
Raining ruin, cataclysmic, with a surge
On the verge, to be hurled!

Sense was all in a ruff,
Tortured science in a huff
Gave a cuff!
What a stroke! An atom broke!
Sense so scared, clutched the joke
All a-puff!

Losing game and welcome trump!
Plump a tiny ball did plump!
What a cast!
What is atom! What is globe!
What a secret science did probe
World to blast!

Game is won but wrangling goes;
Rumblings, roarings, rankling woes
Thwart the peace!
Winner blinks and loosar winks,
Each at end on the brinks,
Ill at ease.

Would you bring peace on earth?
Should you wait for a Rama's birth,
Atom clique!
For ousting you with a sunray wave
To nurture man how to behave
In true technique?

You are sure an atom fine,
Atoms finer more condign
Man shall mine.
A ray of reason shall then dawn,
You and all your kin to fawn
For saner line!

D. L. A.

A COMPARISON

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R Tirunarana Iyengar. B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

ನಂಬ್ಪಿಳ್ಳೈ—He was born in Nambur near Srirangam and was named Varadarajan. Nanjeer took him as his *sishya* and named him Nambillai. His other names are Kalivairi, Tirukkali-kunridasar, Lokacharyar and Sri-sukti-dasar. He was an erudite scholar in scriptural literature and his several names or a testimoney to his scholarship. His discourses on Tiruvoimozhi were largely attended. Among others Periavachcham Pillai and Vadakku tiruveedi Pillai, the great religious scholars, were his disciples. Eedu, the great commentary on Tiruvoimozhi of the latter, is the result of the tuition of Nambillai. He, Nambillai, wrote Eedu on Tiruvirutham and Kanninunsiruthambu.

ಮುತಲಿಯಾಣ್ಡಾನ್—Vide Gospel Nos. 13 and 15.

Gospel No. 37—Tirumantra or the Holy Prayer expounds the following:—(1) The soul is beyond the sphere of mixed substance or impure matter (*prakriti*); (2) the soul which is thus distinct from matter (body is matter), is dependent (and not independent); (3) This dependence is unworthy of others and is exclusively appropriable by God; (4) the dropping off of egoism (pride film) and mineness by the said God-dependent; (5) the sole dependence on God of the thus weaned soul; (6) the crowning stone of the sole dependence on God, which is the placing of oneself at the exclusive disposability of Tadiyars (God-servants or Bhagavathas); (7) The means appropriate to such a dependent; (8) Consecrated service (*Kainkarya*), the fruit resulting from the means embraced; and (9) the correlated to Kainkarya (that is, Sarveswara).

Gospel No. 38—The following are the high secrets which Peria Bhatter—Sri Parasara Bhatter—graciously instructed in privacy to vedanti who was Nanjeer.

Notwithstanding the dawning of the significances of Tirumantra or the Holy Prayer, since the chetana is in this mundane world, (that is to say, since the soul is caged in this body, which is prakriti), it is likely that he would be overcome by a series of afflictions which are unconnected with the soul essence. He will get over those situations by reflecting on the significances of the words constituting the Tirumantra. It is as follows:—

1. If he is overcome by the notion of self-independence, which is the greatest inimical-seed, he will get over it by reflecting on the significance of the letter ಅ (the first letter in Pranava ಓಂ-ಅ-ಉ-ಮ) which would manifest to him—"Are we not absolutely subservient to Bhagavan? Are we entitled to independence?"

2. If he is obsessed with the idea of allegience to those who are unworthy of it (appropriability by others than the Lord), he will be rid of that obsession by reflecting on the significance of the emphasis ಉ which declares—"Are we *sesha* to any one other than the Lord? Are we not ಅನನ್ಯಾರ್ಹ ಶೇಷಭೂತ to the Lord?" (The chetana exists for the use of the Lord alone; he is solely and exclusively disposable by the Lord as pleases Him and not by others).

3. If he is obsessed by the leanness or fatness of the body, (that is, if interest in the body prevails over and above the interest in the soul), he could get himself freed from such harassment by reflecting on the significance of ಮ which manifests—"Are we not of the nature of intelligence and beatitude? Are we not eternal? Are we not the same always in all respects or are we not devoid of mutation? And are we not self-luminous?" (These are the characteristics of the soul).

(To be continued)

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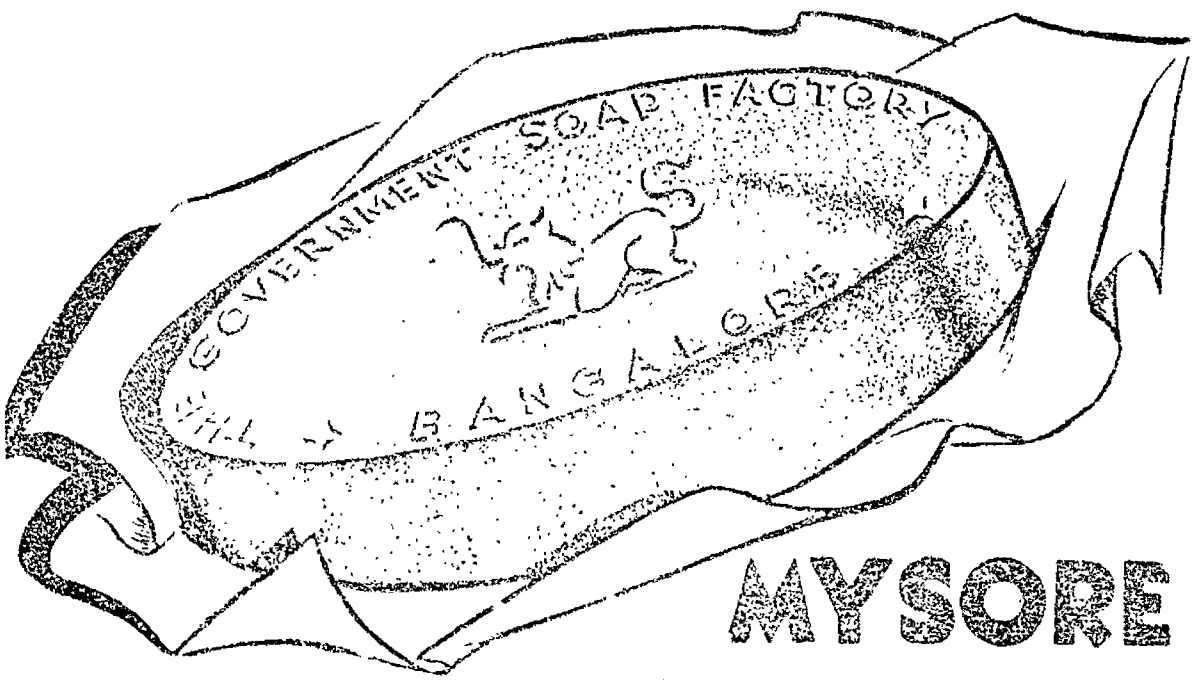

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Printed at the Coronation Press, 576, Chamaraja Road Mysore, and Published by G. R. JOSYER.

Registered No. M, 4359

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A weekly
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Vol. VI No. 22] MONDAY 11—2—1946 [Price 0—1—6

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CENTENARY CELEBRATIONS

Messrs M. V. Krishna Rao, M.A., B.T., S. Srirangachar, B.A., B L., and V. K. Srinivasan, M A., Secretaries of the Maharaja's College Centenary Celebrations Committee, have issued the following appeal:

It is just over a century since the Maharaja's College came into being; and the history of these-hundred years has invested the institution with other distinctions besides that of age. Founded and fostered by Our Beloved Royal House, and served by a succession of distinguished and enthusiastic teachers, it has attracted and trained generations of brilliant young men and women and made a great name for itself in the country.

The Old Boys' Association, at its General Body Meeting held on October 1, 1944, resolved that the Centenary of the College should be celebrated in a manner commensurate with the greatness of the institution and its history. It was resolved further that the Centenary Celebration should take place towards the end of 1946, and that the event should be commemorated by the publication of a Memorial Volume, the institution of Memorial Scholarships, and the erection of a Memorial Fountain and a Memorial Hall.

To implement these resolutions, to give publicity to the approaching event, to enlist the support and active co-operation of former pupils and well-wishers of the College all over India, and to take all necessary steps in connection with the celebration, the General Body of the Old Boys' Association has constituted a central executive body called The Maharaja's College Celebration Committee.

The Committee will get into touch with former members of the College and invite their active co-operation in the shape of personal participation and munificent help towards the various purposes of the enterprise.

(*Continued from page 3*)

midwives in rural and urban areas should be established, to suit the varying requirements of each. Widespread and judicious propaganda is also essential if the ignorance of our masses and their fatalistic attitude is to be overcome. For all this we need competent persons who will not adhere blindly to text-books and to the standards and methods of the West, but are endowed with the imagination and the capacity to adapt and modify them to suit Indian conditions, Indian prejudices and the Indian temperament. Our children are our greatest national asset. It is for them that our country builds and plans and strives, and we can have no greater responsibility than that of ensuring for each one of them, however humble, the enjoyment of its rightful heritage of health and happiness."

Presents were given to mothers of a large number of prize babies, and with an eloquent thanks-giving by Mr. R. R. Bhombhore, Municipal President, the function terminated.

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CHILDREN, GOD'S APOSTLES

The Prize distribution of the Baby Week Competition held by the Indian Red Cross Branch in Mysore City was performed by Amatyashiromani Sir T. Thumboo Chetty, on the 2nd instant. Mr. T. Ramaiah, M.A., Chairman of the Gunamba Maternity and Child Welfare Trust, welcomed Sir Thumboo Chetty and congratulated him on receiving two Knighthoods in one month, one from H.M. The King Emperor, and the Knighthood of the Order of St. Gregory from H H. The Pope, and explained the work of the Gunamba Trust, a princely Trust endowed by the late Sir M. Kantharaj Urs. Rao Bahadur M. Ramaswamy, the Secretary, presented the Report of the Baby Centres and the Baby Shows. Sir T. Thumboo Chetty, in the course of a thoughtful speech, observed,

"The good seed sown by the revered founder of this Trust, the late Rajasevadhurina Sirdar Sir M. Kantharaj Urs, has, thanks to the fostering care of the several office-bearers of this Trust, taken firm root and has grown into a flourishing tree of which the people of the State, rich and poor alike, now enjoy the fruit. This is indeed a very commendable result and I must offer our heartfelt congratulations to Rao Bahadur M. Ramaswamy and to his devoted band of workers upon the success they have achieved through their untiring efforts.

It strikes me as most distressing that we in India who regard children as the greatest gifts that Providence can bestow on man, and who look upon the misfortune of childlessness as being little short of a curse, are yet so negligent as to the manner in which our children are brought into the world and so indifferent as to the chances of their survival. Despite the unceasing efforts of Maternity and Child Welfare workers all over the country, our vital statistics reveal the dismal fact that nearly 25% of our infants die either at birth or within the first year, a percentage about thrice as large as that in England. It is significant too that the annual maternity mortality rate in India is six per thousand, as against four per thousand in western countries. As to the numerous infantile diseases and ailments, none of which need prove fatal if ordinary preventive measures are taken in time, our record is a deplorable one indeed.

This unhappy state of affairs indicates that although much has been achieved, a great deal more yet remains to be done. It is necessary not only that the number of Maternity and Child Welfare organizations should increase a hundredfold but that each such organization should redouble its efforts and pull its full weight in order to be able to cope with the stupendous task ahead. It is necessary too that each individual worker in these organizations should be imbued with the true missionary spirit, with a burning zeal to look upon his or her work not merely as a task that has got to be done somehow, but as a labour of love, the fulfilment of which will find its reward in the joy and happiness that they help to bring into the world. A child-birth is not a mere "case" to be rushed through, recorded on the charts and pigeon-holed for the use of the statistician. 'Children are God's apostles sent forth day by day to preach of love and hope and peace." Let those who are privileged to assist at their advent and to nurse and tend them always bear in mind the words of Kate Wiggins: "Every child born into the world is a new thought of God, an ever-fresh and radiant possibility."

I am pleased to note that the Trust has, of late, enlisted the services of Municipal Midwives also, and has divided the city into 24 areas each being entrusted to a nurse. This is a step in the right direction and I consider it very gratifying indeed. Nevertheless, I cannot help feeling that, considering the large areas to be covered and the sustained attention essential to each individual case, the staff at present employed on this work is scarcely adequate. I do hope the Trust will find it possible to devise ways and means of enlarging its staff so that no case, however remotely situated, might have to go without sufficient and timely attention.

While on this subject, I should like to draw your attention to the suggestions made by Sir Mangaladas Mehta in the course of his visit to one of your centres. He has laid stress on the need for setting up a Nursing Council for examining the competence of nurses, midwives and health visitors and for co-ordinating their activities. It is essential that each one of these functionaries should be of the right type, possessing the qualifications, temperament and sense of duty so essential to their work. It is necessary too that separate Training Centres for

(*Continued on page 2*)

The Rationalist.

Monday 11-2-1946.

HE HAS NO SENSE

All one syllable words, uttered by the baby lips of a Rationing Officer with regard to our observations about the supply of new low quality rice to Mysore citizens. The gentleman who heard them is said to have remarked, "He has no sense; *you* have sense!"

We are not angry at the remark. When we heard of it we smiled, partly with tolerance, and partly with contempt. And on second thoughts, we recalled the Sanskrit saying,—Sanskrit is a 'devilish wise guy,' with an apt saying for every eventuality,—

ಯುಕ್ತಿಯುಕ್ತಮುಪಾದೇಯಂ ವಚನಂ ಬಾಲಕಾದಪಿ ॥

"A wise remark should be welcomed even from a little boy," and read over our criticism in the light of his words.

We found that our remarks were not directed against him, but against the officer who with-held old rice from the citizens and offered them only dirty new rice. He was not that supplier, but only the distributor of what was supplied to him: perhaps a bad, an indifferent and inefficient distributor, but not the supplier. He was only the tool, and not the brain manipulating the rice stock of the mills of the City.

Our remarks were directed against the latter, and the Chief Rationing Authority of the City did take them in that light, and had the courtesy to inform us that he had gone round the mills on perusal of our complaint, but unfortunately found most of the old rice gone, and that he had procured what was still available and issued it for distribution, and that he would try to get more from Krishnarajanagar with the help of the Deputy Commissioner.

We accepted that assurance, and thought it graceful to express our appreciation in the subsequent issue.

We find however that in practice that promise has proved empty, and the Emergency Depot clerks laugh or sneer at people asking for old rice. Our appreciation therefore was rather premature.

Nor is the officer above criticism in his own sphere, of distribution. Before the public receive their ration they have to suffer so much humiliation, and make allowances for so much thieving and deceit that they feel that death would be preferable to such enforced and voiceless slavery. To make matters worse they are expected to be grateful for what they get, and whatever they get. The slightest criticism, and the persons in authority, small as well as big, bristle, and abuse, insult or snub the unfortunate critic.

What the people of the occupied countries have had to suffer from Nazi Gauletiers and Jail warders of concentation camps we have to suffer from the lower limbs of the rationing and control machinery.

Government may be anxious. The Ruler himself, who could easily leave things to others and be satisfied with reports that all is well, and that complaints are only from mischief-makers and "people who have no sense," may feel the need for personal scrutiny. Even the Viceroy, seated on Olympian heights, whose frown could unseat kings, whose smile could confer Grand Crosses, whose nod could hold politicians at bay, may feel called to go far out of his way to see things and do what he could. But the officials in actual charge of the doling out mostly feel no compunction, no sympathy, and give the public instead scorn and bravado without measure.

(To be continued) *Editor.*

G. C. B.

A reader has pointed out that our description of the title which H H The Maharaja recently received, as "Grand Commander of the Order of Bath" is not correct. Here are the correct details:

The *Most Honourable Order of the Bath*: Motto "*Tria juncta in uno*; (three joined in one) referring to the Union of the Crowns of England, Scotland, and Ireland. Founded in 1399. The title of Bath refers to the ancient symbolical act of bathing, which was one of the ceremonies at the admission to knightly dignity. In 1725 George I created a new Order of the Bath, to consist of the sovereign, a Grand Master, 36 knights and sundry officers. In 1815 the Order assumed a practical character, inasmuch as it was connected with the "termination of the long and arduous contest in which this empire has been engaged," and there was then adopted the present division into Grand Crosses, Knights Commanders, and Companions. In 1847 a further extension was made, and the members were divided into the classes of Military and Civil, still existing. In 1859 the Order assumed its present state. Besides the Sovereign, Princes of the Blood, Foreign Princes, and Foreign Honorary Members, the Order consists of 60 Grand Crosses (G C.B.) nominated for Military and Naval services, and 25 for diplomatic or civil services; 123 Knight Commanders for Military and Naval, and 60 for civil services, and 600 Companions, (C.B.).

Insignia: Badge, Ribbon, Collar and Star. The Badge is a Golden Maltese Cross, enamelled white, with 8 points each ending in a little golden ball. The centre circle bears the rose, thistle and shamrock, issuing from a golden sceptre between 3 imperial crowns. This centre piece is surrounded by a motto-band of red enamel with the above motto in gold, and next by a laurel wreath of 2 laurel branches, connected in base by a small blue scroll with the words, "Ich dien," (I serve). Between the arms of the cross are 4 golden lions of England. The badge is worn pendant from a red riboon across the right shoulder. The Collar is of gold and consists of 9 imperial crowns, and 8 roses, thistle and shamrock, linked together with 17 gold knots enamelled white, etc.

AN OPINION

A young reader, a stranger to us, is pleased to write:

"A few days ago I had the good fortune to come across your excellent book "Politics, Philosophy and Phantasy," and from that moment onwards I have become one of your fascinated admirers. For the thought-provoking sentiments, the grandeur of style, and the richness of vocabulary, the essays are incomparable. Not being able to rest contented with a borrowed volume I hastened to get for myself a copy which I can always keep with me. I am now overjoyed at the thought that there will always be within my reach a set of priceless books to which I can always turn for joy, information, instruction and solace."

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THE CONSTITUTIONAL IMPORT OF THE REWA INCIDENT

Mr. T. S. Rajagopal Iyengar, President of the Nationalist Party, has issued the following Press Note on the Rewa incident.

As a student of constitutional history, I would attach more importance to the Rewa incident as throwing more light on the relations of the Princes with the Paramount Power than as a mere incidence of dethronement. The reasons alleged are the supposed violation of the treaty and the grant of Responsible Government. Have we, the states' subjects, to infer from this that it is not within the powers of the State Rulers to grant Responsible Government? This theory was, no doubt, upheld at one time. In fact, when reforms were suggested for Cochin, in 1912, by Sir Albion Banerjee, he was rebuked for that. Sir C. P. Ramaswamy Iyer, Dewan of Travancore, publicly stated, on behalf of the Princes, that their obligations, treaty and otherwise, to the paramount power were such as to preclude any idea of Responsible Government in the States and that it was not within their powers to grant Responsible Government since it interfered with their obligations to the paramount power. But this plea that the obligation of the princes to the Paramount Power preclude any idea of the introduction of Responsible Government does not hold ground now, particularly when such an argument has been refuted by the Paramount Power itself. The Under Secretary of State for India, in a statement in the House of Commons on December 16, 1938, said: "The Paramount Power will not obstruct the proposals for constitutional advance initiated by Rulers; but His Majesty's Government have no intention of bringing any form of pressure to bear upon them to initiate constitutional changes. It rests with the rulers themselves to decide what form of Government they should adopt in the diverse conditions of Indian States." Thus the grant of Responsible Government in Rewa should not, according to their own declaration form a ground for deposition.

Oundh has made all ministers responsible to an elected council. Porbundar has full responsible Government. Then there is the State of Phaltan which has made all ministers responsible to the elected council except the Dewan who is responsible to the Ruler. Cochin has a responsible minister. Then there are Mysore and Baroda who have appointed some ministers from among the elected members of the Legislature. So is the case in Gwalior, Kashmere and Indore. Happily the political department has not thwarted the introduction of reform in any of these states; but why the Rewa Ruler should be starred out for victimisation, I fail to comprehend.

The Indian States originally entered into treaties with the East India Company under circumstances entirely different from what exists to-day. The Company's objective then was to protect itself—its trade and dominion in India against aggression. By an act of Parliament its rights were transferred to the Government of India, the Indian Secretary of State and the Parliament, to what is technically called the crown. The Crown acted not in a personal capacity or in the capacity of Sovereign of England, but in the capacity of Ruler of British India in its relations with Indian States.

We know that India gains independence shortly; and when once the British Parliament is divested of rulership of British India, the Indian States must mutatis muntandis gain freedom from Paramountcy. The British Crown is going to be replaced as far as the final control of Indian affair is concerned by the Indian people. This tremendous revolution is bound to happen sooner than is anticipated.

Then are these treaties the last words of human advancement even where the whole of India is concerned? Have these treaties remained unchanged, I ask, since they were first made? Has not the paramount power torn these treaties whenever it suited its purpose? Will it not tomorrow do the same thing again if it suited its purpose? If these treaties or their articles could be altered for one purpose, could they not be changed in the interest of the people of the state, even granting that the Maharaja of Rewa has acted without prior consultation? What can be of greater importance than the interest of the princes' own countrymen?

The crown, under its prerogative power, has, even in the past, punished the rulers but for grave misconduct, after trial generally by a Commission. In the words of Lord Curzon: "In cases of flagrant misdemeanour or crime, the Viceroy retains on behalf of the Paramount Power the inalienable prerogative of deposition, though it is only with extreme reluctance and after the fullest enquiry and consultation with the Secretary of State that he would decide to exercise it." But what is the flagrant misdemeanour in this case and where is the enquiry? That is the point?

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(*Contd from last issue*)

4. If he is worried with the notion—"should we not earn a Purushartha (ends of human endeavours)?", and seeks ways and means other than God (that is, depends on self efforts), he could get over this situation by reflecting on the significance of ನಮಸ್ which interrogates—"Are we not incompetent in self-protection being entirely subservient to God? Is not the All-Independent Bhagavan responsible for All-Protection?". (ನ ಮಃ—I am not for me but I am for the Lord; the chetana is, as it were, chattel belonging to the Lord; the protection of the property vests in the Proprietor).

5. Were there to be born any deficiency or other in Archavatara (The Manifestation Worshippable), which Manifestation is for his benefit, and such deficiency were to come to the vision of the *chetana*, and if he does not feel distressed at it just as the Lord is distressed at the plight of the *samsarins*, he will by reflecting find himself bereft of all relation with the word "Narayana", and contemplating thus:—"Is not Archavatara the manifestation wherein are absent the deficiencies in *Para* (The Manifestation Supreme), *Vyuha* (The Manifestation Operative), *Vibhava* (The Manifestation Distinctive), and the like? Is not this Manifestation free from any want in any respect? Is not everything that has to be enjoyed or experienced comprised in the term "Nara"?

6. If he is overcome by any conduct inconsistant with his soul-essence, he will get over the situation by reflecting on the significance of the patent dative case (in ನಾರಾಯಣಾಯ) and contemplating thus:—"Is not consecrated service (Kainkarya) to the Lord the conduct or calling apposite to the soul-essence?"

7. If he fails to get over the several situations narrated, by adhering to the instructions given, what use there would be by his preaching to others and of the knowledge acquired?

8. If he contemplates that he is the master of his own actions—that is to say, that he is capable of carrying out his works by his own self-effort—he can get over this egotism by reflecting on the significance of the letter ಅ (in ಓಂ). If he thinks that others (to the exclusion of the Lord) are his protectors, he can get over this notion by contemplating on the significance of emphasiser. If he entertains the idea that in the means to salvation his self-effort has a place and as such he is in parity with Sri Vaishnavas, he can get over this illusion by reflecting on the significance of the term ನಮಸ್. If envy and hatred towards the beings evolved by God, crop up, he can get rid of such feelings by meditating on the significance of the word ನಾರ (in ನಾರಾಯಣ). [This para is in the form of a summary of what has already been said].

9. If he becomes prone to affectionate behaviour towards those who become kin through the flesh, that is, who are as such by some limiting adjuncts, he can get over this feeling by reflecting on the significance of ಅಯನ (in ನಾರಾಯಣಃ-ನಾರಾಣಾಮ್-ಅಯನಂ-ಯಃ, ಸಃ ನಾರಾಯಣಃ. This ಅಯನ declares that Bhagavan alone is the unconditioned relation of all kinds and is the Goal or End. If he is obsessed with the notion that desire springing up in children, cattle, food and the like as the beginning, the lordship of *svarga* as the middle, and *kaivalya* as the end, are the ends of human endeavour (*purusharthas*), he can get over this idea by reflecting on the significance of the patent dative case (ನಾರಾಯಣಾಯ).

(*To be continued*)

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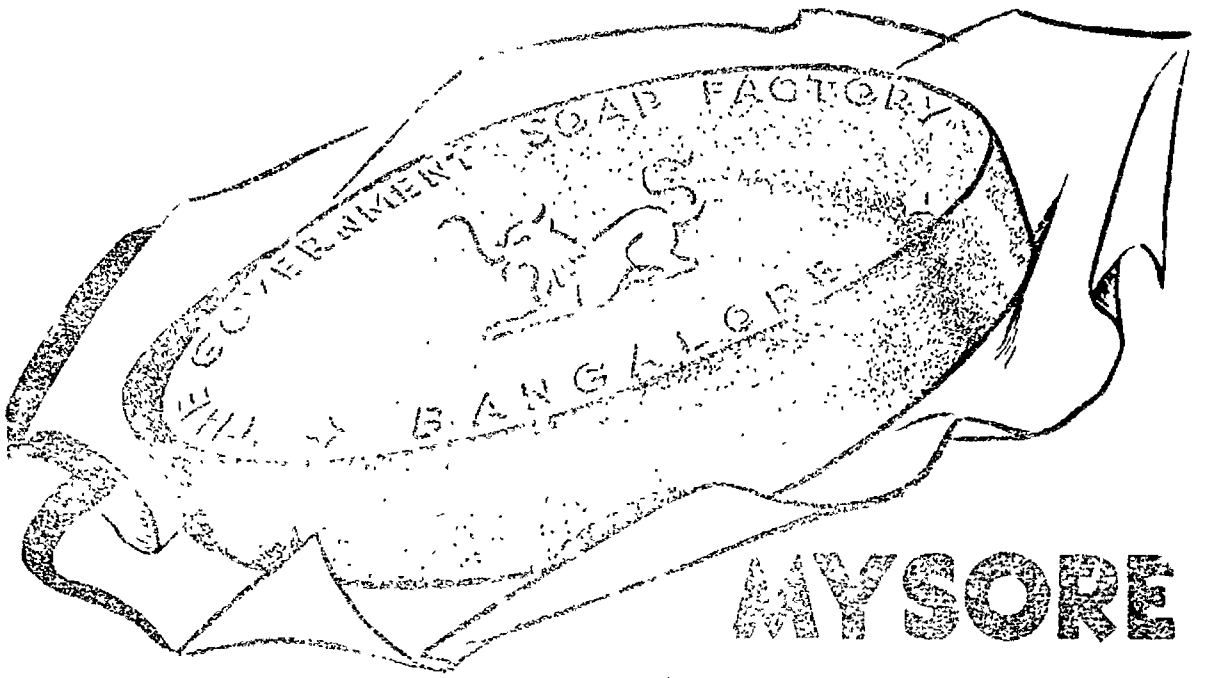

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ALL-INDIA COW-PROTECTION CONFERENCE

At the All-India Cattle-protection Conference held recently at Agra under the Presidentship of H. H. The Maharaja of Bharatpur, H. H. Mehtaji Saheb, head of Dayal Bagh, Chairman of the Reception Committee made the following instructive welcome speech:

It is my privilege this evening to welcome you all to the historic town of Agra for deliberations on one of the most vital problems facing the country at present. To Your Highness we, of the Reception Committee, are specially beholden for having found time to come over and to agree to guide the deliberations of this Conference. We hope that if the scions of the Ruling families in the Indian States come to assume the leadership that is naturally theirs in regard to such vital questions affecting the future of all the people in this country, many of our present problems would be very easily solved. We therefore wish that the example set by Your Highness may be followed by others of the princely order in India.

Bharatpur and Agra are two neighbouring territories under two different administrations. But, talking of cattle, one is reminded of the days of yore when this entire territory along with the neighbouring district of Muttra was named "Brij desh", the land of Sri Krishna Ji Maharaj. It is only meet therefore, that the first Cattle Protection Conference should be held at Agra and be presided over by the Ruler of the Bharatpur State.

Though the name of the Conference is Cattle Protection Conference its main object is to devise ways and means for the protection of milch cattle, i. e., cows, she-buffaloes, she-goats, and of the cattle used for agriculture, i. e., oxen and buffaloes. By the word "Cattle Protection" we mean not only to save the animals from slaughter, but also to prevent injury through cruel starvation and disease and to prevent the deterioration of their breeds. We have gathered here to discuss the problem of protection of these cattle at least from an economic point of view if from no other, and we hope that the Central and Provincial Governments, Rulers of Indian States and people of the country, irrespective of their religion, caste or creed, would co-operate with us in achieving the above objects.

Infant mortality in this country is very high as compared with countries where milk is available in abundance. The rate of mortality of infants under one year in this country is 261 per thousand against 32 in New Zealand, 136 in Denmark and 172 in England. One of the main causes for this high rate of infant mortality is that expectant and nursing mothers in this country cannot either get milk at all or if they get it at all, they do so in insufficient quantity and the quality of the milk is anything but good. The babies cannot, therefore, acquire the power of resistance against disease.

Without milk of proper quality, not only babies and children languish but also the vigour of the adults decreases and the vitality of the entire human race runs low. Milk has no food equal among foods as a source of calcium, phosphorus, iron salts and proteins of superior quality which are essential for growth and healthy living. It contains also all the important vitamins for body-building, repairing muscles and for protection against ill-health. In order to secure the greatest benefits from these salts and vitamins all growing children, expectant and nursing mothers, and vegetarian adults should consume at least a seer of milk per day.

In countries where the rate of infant mortality is low, the quantity of milk available per capita is much higher than in our country.

(To be continued)

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JUSTICE R. VENKATARAMIAH

Less than two years ago the Bangalore Bar parted with its uncrowned leader who was suddenly called to grace the Judiciary. The Bar sustained itself in the hope that very soon he would be called to dispense Justice in the highest Court of the State and is now most happy that the best among its members, Mr. R. Venkataramiah is going to serve His Highness and his subjects, from the highest Bench in the Judiciary.

Those who have known his advocacy will have the least hesitation in saying that he will be an ideal Judge adorning the High Court. It is a pity he left no heir in the Bar to represent the special characteristics of advocacy of which he was the sole exponent in Mysore. With absolute regard for truth, least anxiety to make the worse appear the better reason, readiness always for a compromise in the client's interest if necessary, and remarkable fairness in the presentation of his case without regard to the actual result, it was no wonder he established a reputation for 'Judicial Advocacy' which carried him from success to success as very few in Mysore must have experienced.

With his mastery of the technicalities of the law and rich experience, he combines in him very noble qualities of head and heart which are so essential for dispensing justice in the Highest Court of the land. It is fervently hoped that Mr. Venkataramiah will crown his career by leaving indelible marks of his personality as a great Judge.

Bangalore. AN ADVOCATE.

BIDDING BY HANDS

If you attend a big auction you will notice that the bidding rises rapidly without a word being uttered. A nod of the head, a flicker of an eyelid, a significant look, all count with the auctioneer. Sometimes, as in corn and other exchanges, a finger code is used. Different countries have different methods, and one of the most subtle is in vogue in the large rug marts in Persia. Dealer and customer put their hands under the rug, ostensibly to feel the weave, but squeeze one another's fingers to denote the price. A similar method operates in Burma among ruby dealers, where hands meeting under a cloth seal the fate of thousands of pounds, and no word is spoken.

A CLIQUE

Mahatma Gandhi warns the Madras public of a clique seeking to control Madras politics. He does not know what a nasty clique exists in Mysore. He ought to appoint a "Royal Commission" to go round and check up, and liquidate these cliques everywhere, which have cheated the public with his name, and are using power for selfish ends We did not imagine that decent men could become so depraved, and stoop to such vile things as are being done today in Mysore. If Mahatma Gandhi does not, we ourselves may have to appoint a Commission for Mysore in public interests.

Ed.

A TALUQ CONFERENCE

ತಾ॥ 9-2-46 ರಲ್ಲೂ ಕೃಷ್ಣರಾಜನಗರದ ತಾಲ್ಲೂಕು ಸಮ್ಮೇಳನವು ಶ್ರೀಮಾನ್ ಎಫ್. ಸಿ ದೇವರಾಜೇಅರಸಿನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಬಹಳ ಯಶಸ್ವಿಯಾಗಿ ನೆರವೇರಿತು. ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಗೂ, ಸರ್ ಕಂಬೂಚೆಟ್ಟಿಯವರಿಗೂ ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತ ಬಗ್ಗೆ ಗೌರವ ಯುತಗಳಾದ ಅಭಿನಂದನೆಗಳನ್ನು ಅರ್ಪಿಸಲಾಯಿತು. 35 ಲಕ್ಷ ರೂಪಾಯಿಗಳ ಕಂದಾಯದ ರಿಯಾಯಿತಿಯಬಗ್ಗೆ ಕೃತಜ್ಞತೆಗಳನ್ನು ಅರ್ಪಿಸಲಾಯಿತು. ದಿವಾನಸಾಹೇಬರಿಗೆ ಸುಖಪ್ರಯಾಣವನ್ನು ಬಯಸಿ, ಜಯಪ್ರದವನ್ನು ಕೋರಲಾಯಿತು. ಜಿಲ್ಲಾ ಬೋರ್ಡು ಅಧ್ಯಕ್ಷರೂ, ಸಬ್‌ಡಿವಿಷ್ ಆಫೀಸರೂ, ಅಮಲ್ದಾರರೇ ಮುಂತಾದ ಇತರ ಇಲಾಖಾ ಅಧಿಕಾರಿಗಳೂ, ಅನೇಕ ಖಾಸಗಿ ದೊಡ್ಡಮನುಷ್ಯರು ಗಳೂ ಸಭೆಯಲ್ಲಿದ್ದರು. 50 ವಿಷಯಗಳು ಚರ್ಚಿಸಲ್ಪಟ್ಟವು. ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಎಫ್. ಸಿ. ದೇವರಾಜೇಅರಸಿನವರು, ಇಂದಿನ ಪರಿಸ್ಥಿತಿ, ಆಹಾರ, ವ್ಯವಸಾಯ, ಕ್ಷಾಮನಿವಾರಣೆ, ಕೈಗಾರಿಕೆ, ಆರೋಗ್ಯ, ನೈರ್ಮಲ್ಯ, ವಿದ್ಯಾಭ್ಯಾಸ, ಅಧಿಕಾರಿಗಳ ಕರ್ತವ್ಯ, ಪ್ರಜೆಗಳ ಕರ್ತವ್ಯ, ಸ್ತ್ರೀಯರ ಕರ್ತವ್ಯ, ಅಕ್ಷರಾಭ್ಯಾಸ, ಹರಿಜನರ ಸೇವೆ ಮುಂತಾದ ಅನೇಕ ವಿಷಯಗಳನ್ನೊಳಗೊಂಡ ಭಾಷಣವನ್ನು ಸ್ವಾರಸ್ಯವಾಗಿ ಮಾಡಿದರು ಶ್ರೀಮನ್ಮಹಾರಾಜರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಯಾದಮೇಲೆ ಜಯಘೋಷದೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯವಾಯಿತು.

The Rationalist.

Monday 18-2-1946.

NAIVETE AND CRUDENESS

Mahatma Gandhi, in the first issue of his revived *Harijan*, observes, "We are today certain that the British Raj cannot remain in India for ever. They say, and we believe, that it will go even this year. Then there can be no national language for us other than Hindustani," and so on.

Mr. Gandhi, we believe, is not rhetorical like Pandit Nehru, making statements at random, and on the spur of the moment, intent only on carrying away the audience off their feet. When every word of his is made to echo and reverberate, and every thought of his is trusted to be characterised by wisdom, intelligence and statesmanship, they should be weighed, measured, perfected, and then uttered.

Mr. Gandhi says, "They say, and we believe, that the British Raj will go even this year." Who are "they"? Is it the Viceroy, Governor Casey, Sir Arthur Hope and the Parliamentary Delegation, with whom Mr Gandhi has had long talks? And is "we" the Editorial we, or Mahatma Gandhi and the Congress Working Committee?

Has any Englishman told Mahatma Gandhi that they will go "even this year" unconditionally? If so is he so gullible as to believe them? Or if they have said that they would do so under certain conditions, is he so naive as to think that the conditions will be fulfilled this year?

The British Raj in India, three hundred years old, with five mile deep roots as in the Gold Mines, and five thousand miles' span tentacles, is it going like an auctioneer's stuff at the words "Going, Going, Gone"?

Or is it as the Sanskritist says,

ಪಂಡಿತಾನಾಂ ಹಿ ಸಾಧೂನಾಂ ಅರ್ಥಂ ವಾಗನುರುಧ್ಯತೆ ।
ಋಷೀಣಾಂ ಪುನರಾದ್ಯಾನಾಂ ವಾಚಮರ್ಥೋನುಧಾವತಿ ॥

Panditthanam hi sadhoonam artham vaganurudhyate ।
Risheenam punaradyanam vachamartho-nudhavathi ॥

"The words of the learned and the virtuous express things that have already occurred; while in the case of the saintly Rishis things occur in accordance with their words."

We may grant that Mahatma Gandhi is a 20th century Rishi, a lay Rishi, as opposed to the spiritual Rishis, Sri Ramakrishna, Sri Ramana, or Sri Arabindo. Will the British be then going this year, because Mr. Gandhi has uttered the pregnant words?

Mr. Gandhi has known the British for decades now. He has played many bouts with them, and still he finds them in the ring. Lately, for a time it looked as though they were knocked out and on their back, but they got up before the Referee's count, and are not now going to give him a walk over even out of politeness.

They might be willing to do so just to avoid criticism from their rivals, but their legs have become rheumatic, and swollen with elephanteasis, and they are not able to drag them away from the Indian soil.

It is equally naive to say that it is now certain that "the British Raj will not remain in India for ever," because evanescence is fundamental in human things, and it was a foregone conclusion that the British Raj will go the way of all the other Raj's in the womb of History. But to hear Mr. Gandhi say that they will quit this year, makes one exclaim with polite impatience, "Bosh!"

JUSTICE

Nobody need think that we are going to put our hand into the proverbial "Tiger's mouth." Justice, is not a tiger, but a bewitching maiden who attracts every one to her, and keeps them at her mercy as long as possible.

We will only offer a few innocent remarks about the recent surprise appointment to the High Court Bench. It is of course a pleasant surprise, but even so calls for a few remarks, just to show our happy mirth.

When the vacancy occurred some time ago in the High Court strength, it was a "bet", and it seemed a "safe bet", that some worthy and flourishing or unflourishing member of the Bar from Madras,—the Madras Bar is a great Bar. We remember that at the First Presidency College Old Boys' Day, in 1915, of which we were one of the organisers, at which such South-Indian giants as Sir Shankaran Nair, Sir P. S. S. Iyer, and Sir C. P. R. were present, one speaker proposing a Toast remarked, "The Madras Bar is inferior to no other Bar in India;" and our impish mind immediately thought of the D'angelis Bar and the Le Beau Restaurant!—Well, it was thought that some member of the Madras Bar would be brought to fill the place and dispense even-handed justice to us. It seemed also possible that the senior District Judge would be raised to the place. And some knowing ones made out that the disposals in the High Court had quickened considerably, that the arrears had been reduced, and there was no need for another Judge.

All these were good betting tips, but we ourselves did not know whether to bet an undeclared Rs. 1000 note or our torn shirt, and so kept quiet, while the public at large were so busy with bucket shop betting that they did not think it a sound proposition.

And now one day the announcer gives out that the senior District Judge is sent home, without extension, if we mistake not, without pension, and the next day we rub our eyes to see in the paper on our break-fast table that the uncut gem, the estimable Law-Secretary, Mr. R. Venkatramiah, has been appointed to the High Court.

We should shed a tear before we could smile with pleasure. Poor Mr. Narayana Rao did much good work for Dewan Sir Mirza. He upheld Royal prerogative from his judicial seat. And now he goes without a pension, without even a Provident Fund!

If he had put in 30 years' service, and kept on the right side of those who yield patronage, he might have got some extensions, or been given some Chairmanship of a Joint Stock Company supposed to be not owned by Government, where he could have made some money for himself and provided also employment for his own kith and kin, as well as the kith and kin of ex-Ministers and other big-wigs of a similar nature. Now he gets nothing but the empty sympathy of the "Rationalist" and some of its readers.

The new High Court Judge will no doubt prove worthy of his elevation. His elevation should be a matter of pride to the Sankethi Community of the State, since he is the first Sankethi High Court Judge.

It is also significant in another way. It maintains judicial prestige by keeping the number of High Court Judges at six. The strength of the Government Executive is six, and it is but right that the strength of the High Court Bench also should be six.

Some day under Responsible Government,—responsible to some clique in the Parliamentary Board of a hooligan party elected without opposition, the number of Ministers may be raised to twelve, and then the High Court strength also may be raised to twelve. Why not? *Editor.*

Then Pandit Nehru, accredited successor of Mahatma Gandhi, tells a mammoth audience, "If the British Government here does not ease the Food Situation, Revolt." What a crude remark to come from so eminent and popular a person! What is his own responsibility with regard to the Food situation? "Nothing," will he say? And if his audience are to revolt, what will he himself do? And, suppose the British do solve the food crisis. Will there be no revolt? And if there is to be a revolt, what type of revolt will that be? 1857? 1942? Indonisian? where is the statesmanship of rousing people to frenzy by thoughtless words which will only send a few innocent persons to their deaths? Pandit Nehru, we think, should talk today, not as the young and raw President of the Allahabad Municipality of yore, but as a noted writer whose thoughts have matured in prison, and as a careful and trusted leader, we mean, with less peevishness and more sober, far-seeing, and helpful wisdom.

Editor.

WATER AND PETROL

Though the day has not yet arrived when motorists can run their cars on water, this liquid is now playing a big part in the recovery of petroleum. Thanks to water many old oil wells may be put to work again. The conditions under which oil exists, 5,000 or 10 000 feet below the earth's surface, have until recently been imperfectly understood. Now, however, scientists are perfecting an instrument which will enable them to solve this subterranean secret.

Known as the "pressure core" barrel, the new apparatus is enabling tests of underground reservoirs to be made, under exactly the same temperature and pressure as they actually exist. Scientists have also found that wells, hitherto regarded as beyond their useful span of life, can be resuscitated. New life is given by injecting water, and thereby raising the pressure. One oil well to which this "controlled boosting system" has been applied, at Bradford, U.S.A., is now yielding nearly as much oil as it did in its heyday, more than fifty years ago.

RAIN TELLS TIME

In Britain they use watches and clocks for telling the time, but in Para, Brazil, they rely on rain to check the hours. It rains so regularly in short, heavy showers that people make appointments, "after the third shower," or "the fifth shower," and so on. In Hawaii there are similar showers, which are almost invariably localized People who can see it raining a little way ahead, stop where they are until the rain lifts.

Many countries have weather fads. In parts of China, instead of wearing one thick coat when the weather gets cold, they add thin silk coats. So, instead of saying that the day is chilly, a man will say that it is a "three-coat day," and if it is very severe, he will probably call it a "seven-coat day."

UNIVERSITY COURSES

America often appears to be a jump ahead of the rest of the world where education is concerned. At the University of Illinois students attend cinemas and then write comparisons with the books on which they are based. At the Butler University a degree is given if one takes a course in "What to do with Leisure," and Dillard (Negro) has a degree in "home making". If you want to specialize in underwater exploration, enter Miami University, but for self-study New York is the best. Three of the chief women's universities, Iowa, Vassar, and Syracuse, have sensible courses in marriage, which enable a bride to awe her husband by putting significant letters after her name.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

Note 1. The following text says that Bhagavan alone is the unconditioned relation of all kinds—the significance of ಅಯನ:—

"ಮಾತಾಪಿತಾಭ್ರಾತಾನಿವಾಸಶ್ಶರಣಂ ಸುಹೃತ್ ।
ಗತಿರ್ನ್ನಾರಾಯಣಃ..... ॥"

The words in this text not only signify all kinds of relationship but also signify the several attributes of Bhagavan. ಮಾತಾ manifests ವಾತ್ಸಲ್ಯ or caressing parental fondness; ಪಿತಾ indicates ಸ್ವಾಮಿತ್ವ or mastership or proprietorship; ಭ್ರಾತಾ signifies ಸೌಶೀಲ್ಯ or condescension; ನಿವಾಸಃ exhibits ಸೌಲಭ್ಯ or easy accessibility which is always present; ಶರಣಂ is the means: and ಗತಿಃ is the end or goal to be attained Smriti also says—

"ತಸ್ಮಾನ್ನಾರಾಯಣಂಬಂಧುಂ ಮಾತರಂ ಪಿತರಂ ಗುರುಮ್ ।
ನಿವಾಸಶ್ಶರಣಂಚಾಹುಃ ವೇದವೇದಾನ್ತಪಾರಗಾಃ ॥"

Tirumangaialvar who meditates on the significance of the word ನಾರಾಯಣ says in his Peria-Tirumozhi (1-1-6)—"My Benefactor is my Father (the Lord) and He is all kinds of relation to me" This is the significance of "Narayana" to him.

Note 2. The patent dative ಅಯ ig "ವ್ಯಾಪ್ತ್ಯರ್ಥನಾಯಾಂ ಚತುರ್ಥಿಃ" It signifies prayer to render all kinds of consecrated service to Bhagavan. This is the soul-sought end or *purushartha*, Vide—"ತಸ್ಮೈದಾಸ್ಯಂ ಚತುರ್ಥ್ಯರ್ಥಮುಂಕ್ತ್ವೋಕ್ತಂಹಿಪಾರ್ವತಿ."

Gospel No. 39: Acharya Nambillai was pleased to tell Tirukkurukur Dasar that females and *sudras* were not eligible to recite Tirumantra, the Holy Prayer but that they are eligible to a knowledge of its significance. Finding that the latter appeared dissatisfied with this statement, Numbillai continued—"if they are eligible to a knowledge of the truths expounded by the Mantra, which truths are helpful to the attainment of the soul-sought end Moksha, what is it that they stand to lose if it is said that they are not eligible to the non-useful mere recitation of the Mantra?"

Note 1. A knowledge of truths is tantamount to this. They come to know that they are eligible to take refuge at the feet of the Lord as the soul means (ಉಪಾಯ) and as the end (ಉಪೇಯ). There is nothing superior to this. Even those who are eligible to recite the Mantra as well as to know its significance achieve nothing better.

Note 2. The accepted view of Tenkalai Srivaishnava Acharyas is that there is no disqualification of either caste or sex in the matter of reciting the Mantra. But there is this very limited restriction that females and *sudras*. should recite the Mantra prosaically without accents and the like with which Veda-Mantras are usually recited. The first statement of Nambillai is more like a *purvapaksha*—a statement of objection that is given with an intention to meet them. The second statement is the answer to those who hold that females and *sudras* are not eligible to repeat the Holy Prayer.

Gospel No. 40. 1. The following aspects of *chetana* is established by Tirumantra or the Holy Prayer:—

(a) The protected-ship (of the chetana) arising out of its being the correlated to the protectorship (of the Lord) is told. [The Lord is the protector and the subject of protection is the chetana. The chetana is the subject of protection of the Lord. This aspect is manifested by the letter ಅ in ಓಂ-ಅ, ಉ, ಮ.]

(b) ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ—exclusive and sole disposability by the Lord alone—arising from the dropping of allegience to others,—is told. [This aspect is signified by the emphasis ಉ, the second letter in ಓಂ.]

(To be continued)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
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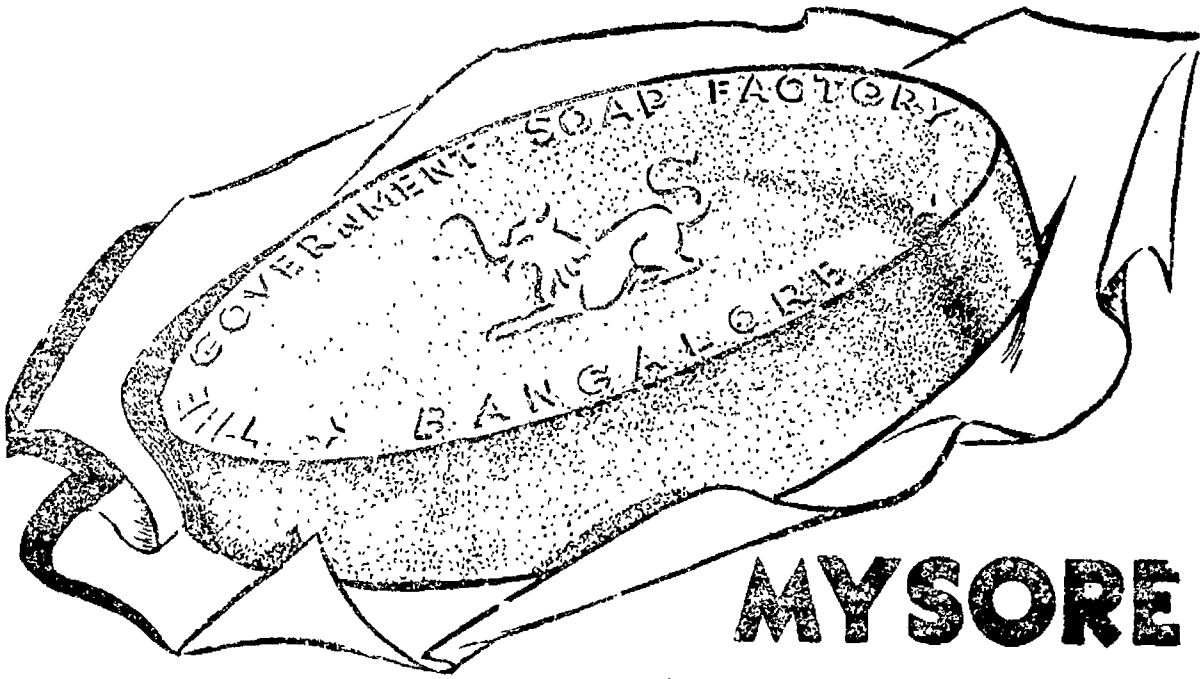

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THE GOVERNMENT SOAP FACTORY, BANGALORE.

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Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 24] MONDAY 25—2—1946 [PRICE 0—1—6

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ALL-INDIA COW-PROTECTION CONFERENCE

(Continued from last issue.)

Even out of the average of 2 chataks milk available per head per day 58% is used for making khova, 27% for making ghee, 10% for other milk products, and only 5% or so or 3 chataks i e, 9 mashas per head per day is left for drinking as whole milk This sacred land in which we hear that streams of milk used to flow in the good old days has now been reduced to such a state of poverty in regard to milk supply!

Even 9 mashas of milk per head per day which is available in the country as milk is not always of proper quality. The gowalas and the village people do not keep their animals in sanitary condition. Disease germs enter the milk directly from an ailing cow or she buffalo or get introduced into it through insects and through dirty or sick persons handling it.. The very fact that milk is such an excellent food is the reason why microbes multiply in it so easily. A cheap and reliable method of preventing the risk of mischief by these germs is to heat the milk to 146° F. to keep it at that temperature for 30 minutes and then to cool it to 50° F. The whole object of this process which is technically known as pasteurization and which does not destroy the vitamins in the milk is to destroy the disease-producing germs which get into the milk from one source or the other. This process specially kills the germs of tuberculosis, cholera and typhoid fever. The residents of Dayalbagh get only this kind of milk and their health is certainly much better than of those in the city of Agra or in the neighbouring villages. The experiment of free supply of ½ seer of such milk daily to expectant nursing mothers for 6 months in each case is now being tried there and it is expected that the results would be very encouraging.

The scarcity of milk in India results also in production of insufficient quantities of ghee Out of 3 chhataks of milk per capita 27% is turned into ghee, *i.e.* 4 tolas daily The result is that pure ghee is not available and even the small quantity available can be had only at prohibitive price. There is thus no alternative but to take vegetable oils instead, either as oils or as ghee.

Even the production of food grains like wheat and rice in this country is not sufficient to meet our requirments, and we have to depend upon imports from other countries. On the stoppage of imports of rice from Burma, millions of people in Bengal died of starvation 2 years ago. The enforcement of schemes for rationing food grains in all important cities of the country clearly indicates that we are still unable to produce sufficient quantity of food-grains to meet our requirements, inspite of there being so much land available.

The main causes of this unusual shortage of milk supply and of short production of food grains in this country are:—

(i) Indiscriminate slaughter of milch cattle. (ii) High prices of fodder. (iii) Insufficient feeding. (iv) Lack of grazing facilities. (v) Gradual diminution of milk-yield per cattle. (vi) Deterioration in the breed. (vii) Lack of correct knowledge in villages in regard to fodder and cattle diseases. (viii) Lack of proper medical aid. (ix) Shortage of bullocks and buffaloes for ploughing land, which has resulted from this war.

(To be continued)

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HIGH DENOMINATION NOTES

In continuation of Notification No. Fl. 5854-603[illegible], dated 7th February 1946, stating that in pursuance of Section 2 (10) of the Mysore Exchange of High Denomination Bank Notes Act, 1946, Government are pleased to extend the period during which the High Denomination Notes may be tendered for exchange till 26th April 1946 inclusive, provided Government are satisfied regarding reasons for delay, it is hereby notified for the information of the Public that *bonafide* holders of High Denomination Notes who could not tender their holdings for exchange within the time limit allowed in Notification No. 5773 83—Fl. dated 25th January 1946, may present their declaration forms as prescribed in the Act to the Secretary to Government, Finance Department, explaining reasons as to the cause of delay in tendering the notes for exchange. The notes can be encashed only after orders of Government in the matter are passed.

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"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London:

"Mr. Srinivasan's 'Hindu Law in Mysore' will, of course, be primarily useful to a legal practitioner in the State of Mysore, but the law laid down in the Privy Council and the High Courts in British India is also sufficiently dealt with so that the book will be of interest to students outside Mysore and the prospective legislators..... He has been painstaking in marshalling his authorities and indicating the special contributions of the Mysore High Court and Legislature to the development of Hindu Law. Important points are hammered well home so that the dullest cannot fail to understand."

Price Rs. 8—0—0.

The Rationalist.

Monday 25-2-1946.

MR. JINNAH LAYS THE LAW

We have not dealt with Mr. Jinnah's heroics for some time past, out of courtesy to our Moslem readers, and because trying to see reason in his heroics is like looking for a needle in a cart-load of hay, and seeking to implant reason into him by our own reformed methods of public criticism is like ploughing the Sahara for sowing Soya-beans under the Grow More Food Campaign!

But a new organ of the Muslim League which has cropped up in the State is indulging in such contemptuous and scurrilous abuse of the Hindu Sabha and non-Muslim Indian Leaders that it is as well to show it what it would be like if the thing is reciprocated.

We shall take up Mr. Jinnah's latest diatribe against the sentence on Captain Rashid. He says, "My attention has been drawn to the communique issued by the Government of India on their policy of trial and punishment of I.N A. men. I regret to have to say that it is legally wrong, logically untenable, and morally indefensible."

Where is Mr. Jinnah's attention usually? Looking straight ahead at Pakistan, and somebody has to draw his attention to more ephemeral things? Does he not read his daily papers? Or does he only look in them for references to his own speeches and opinions, and somebody else has to "draw his attention" to other things, even such things as Viceroy's speeches and statements of India Government policy?

We are told that Mr. Jinnah does many things in imitation of Mr. Gandhi, or in order to go one better than Mr. Gandhi. He has not yet begun a weekly Silence Day like Mr. Gandhi. But perhaps Mr. Jinnah believes in noice and not in silence.

Perhaps he does not believe in fasting either, though fasting is said to be good for bile? Or perhaps Mr Jinnah finds bile good for his constitution?

But at any rate he can have a Pyarelal of his own, a Private Secretary who will "draw his attention" to things. He himself was a Private Secretary to Dadabhoy Naoroji of august memory. Has he nobody suitable in Bombay? Then he can get Mr. Valiulla from Mysore, who will suit him to a T. We see no difference in the logic, the intolerance, and the misplaced self-esteem of the two.

It is refreshing to hear from Mr. Jinnah's lips the words "legally wrong, logically untenable, and morally indefensible."

We thought Mr. Jinnah had left law long ago, that he was not doing either court practice or chamber practice nowadays. But perhaps he keeps enough contact with law to speak of other people being illegal.

That the inventor of the theory that Moslems should not trust the majority where they are in the minority, and that where they are in the majority others should trust them, should talk of logic is rather strange. But what else is Mr. Jinnah if not strange?

As to the Rashid sentence being immoral, when Mr. Allah Bux was got murdered by his political opponents in Sindh, when Mr. Allama Mushraque is man-handled at a Moslem League meeting in the North, when Sahrawady and other non-Leaguers have to approach the Governor with torn and blood-stained coats as victims of organised roudy-

ism in Bengal, when a brutal assault was made on the Calicut Leader and he died subsequently, Mr. Jinnah had nothing to say about the morality of it all. But now when Captain Rashid is sentenced, Mr. Jinnah rushes out with the fiat that "there is no such offence known to law as gross brutality and uncivilised conduct, nor can it be created at the sweet will of any department or its head, according to the size of the foot or head the authority." No, it can only be created at the sweet will, or the size of the foot or head of Mr. Jinnah alone. How dare anybody else usurp that authority?

It is something for us to hear from Mr. Jinnah that "there is no such offence in law as gross brutality and uncivilised conduct." When the land so teems with brutes and ruffians brutality cannot be an offence in law. For law is only the codified conduct of the bulk of the society. In a society of brutes brutality cannot be an offence. In a society of adulterers adultery is a legal mode of life. In a society of thieves thieving is a subject of primary and adult education!

Mr. Jinnah adds, "I wish to make it clear beyond doubt that I witnessed all along the country-side from Delhi to Calcutta blood in the eyes of the people over the discriminatory treatment of Captain Rashid." If he had travelled by air he could have avoided that. And we think that the public paid poor respect to their leader by showing in their eyes, instead of joy at his approach, their blood at some poor fellow's conviction!

Mr. Jinnah frequently says that his followers are ready to shed blood. He does not say whose blood. He must have seen in their eyes the blood of which he is always dreaming, and with which he now and again threatens the Hindu public, threatens the British Government, and threatens the world at large.

We are told that Mr. Jinnah speaks of Mr. Nehru who is a grand-father, as a boy. We do not know whether Mr. Jinnah is a grand-father.—It would be good for him if he did dandle a child, his own or somebody else's —But he is seventy years old. Yet to judge from his writings and actions he appears to us a boy, a fretful and petted and intolerant boy. We hope he will live another 70 years, so that some time in the latter part of it his grey matter may increase, and make his words more logical, and his thoughts more peaceful.

Editor.

"POLITICS, PHILOSOPHY, AND PHANTASY"

"A few days ago I had the good fortune to come across your excellent book, "Politics, Philosophy and Phantasy," and from that moment onwards I have become one of your fascinated admirers. For the thought-provoking sentiments, the grandeur of style, and the richness of vocabulary, the essays are incomparable. Not being able to rest contented with a borrowed volume I hastened to get for myself a copy which I can always keep with me. I am now overjoyed at the thought that there will always be within my reach a set of priceless books to which I can always turn for joy, information, instruction and solace."

A. R. S. B.A., B.L.

THE FOOD CRISIS

The following suggestions about the Food Crisis are offered bp Mr. T. S. Rajagopaliengar, M.A., LL B,. President of the Nationalist Party :

1. Immediate rationing to be introduced to all parts of the State including Towns, major and minor municipal areas and villages. Villages may be formed into groups for the purpose. I know it means more responsibility for the State in as much as they have to assure food-stuffs. But the corresponding gain is much more than the seeming trouble.

2. All the hotels to be immediately closed, excepting one or two in each city and town, under special license to cater to bonafide travellers, visitors and students under permits. This must be ruthlessly enforced. I made these two suggestions long back in the Representative Assembly but to no effect.

3. Though production to the extent necessary to tide over the shortage is not possible immediately, all efforts must be put forth to increase production —such as growing two crops, making use of dried up tanks and river beds for purposes of temporary cultivation of ragi, vegetables etc. The efforts of the Agricultural Minister in this respect in bringing under cultivation a large area near Krishnaraj Sagar are praiseworthy. Wells will have to be dug up on an extensive scale by the Government or by private enterprise and cultivation undertaken. This needs Government initiative, help, propoganda, and if necessary, coercion and compulsion even.

4. The area now under mulberry, cotton and other commercial-crop cultivation, must be reduced to its irreducible minimum, and the thus saved land must be used to raise food crops.

5. All crops, food-stuffs, commercial crop or otherwise must be controlled,—in price and in movement. The control that is now relaxed on silk, silk products cocoon, ginger etc., must be reimposed. It is simple economics that one has an intimate connection with the other, and its effect on the other. If for example silk control is removed and prices go high, not only people will be tempted to take to mulberry cultivation at the cost of growing food grains, but people have large sums to invest and deal in food stuffs in black market.

6. The place of co operation in any scheme of reconstruction and in any such crisis, is utterly overlooked,—nay neglected. The Co-operative Societies all over the State must be utilised as food procuring and distributing agencies. The distribution of food and cloth in all parts of the State and the construction of houses in large scales in cities and towns may be entrusted to Co-operative Societies. This needs a rational and revolutionary outlook. All private distributive agencies must be replaced by Co-operative, Municipal and Government agencies.

7. The famine-sticken areas must be declared as such: and help, both government and private, rushed immediately. Free kitchens must be run in declared areas and all other help given

8. A certain standard diet is required for every individual to keep up his normal health, as otherwise he would deteriorate. Research must immediately be undertaken to see what substitutes could be arranged to the usual food-stuffs, so that one may without deterioration in health take to the substitutes. This again means wide propoganda.

9. Non-official help and co-operation is now most wanted. Without party and political considerations the public must co-operate with the Government, and the Government must not underrate or decry non-official help and co-operation.

10. There must be an all-round drive—in production, procurement and distribution, in substituting their materials for the usual and normal food-stuffs etc. There must be correlation and co-ordination. Of course, public sympathy and help are more needed now than under normal circumstances.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A, Rtd. Asst. Commissioner.)

(Contd from last issue)

(c) The distinctive characteristic of chetana arising from the soul being quite distinct from *achit*, is told. [The third letter ಮು in ಓಂ exhibits this aspect]

(d) The limit of the obedience or subordination of the soul-essence arising out of the dropping of egotism and mineness, is told. [The limit is to be ಶರಣ್ಯ to Godly-men, Bhagavatas. The second term ನಮಸ್ in the Holy Prayer manifests this aspect.]

(e) The unconditioned relationship of all kinds (of the Lord to the chetana) arising out of dropping accidental relationship (that is, kinship through the flesh due to some limiting adjuncts), is told. [This is signified by the word ನಾರಾಯಣ in ನಾರಾಯಣಾಯ, the third term of the Holy Prayer.]

(f) The nature of the soul-sought end or goal arising out of dropping all desires for sensual objects, is told. [The soul-sought end or goal is consecrated service to the Lord and this is signified by the patent dative.]

[Thus ರಕ್ಷ್ಯತ್ವ, ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ, ಚೇತನವೈಲಕ್ಷಣ್ಯ, the limit of ಸ್ವರೂಪಪಾರತಂತ್ರ್ಯ, ನಿರುಪಾಧಿಕಬಂಧುತ್ವ and ಪುರುಷಾರ್ಥಸ್ವರೂಪ, of the chetana are told in the Tirumantra.]

2. In ಆಶ್ರಯಣ-act of faith or refuge-taking, the chief thing is the adjectival, (that is, the Mediatrix Sri Lakshmi). In the means (ಉಪಾಯ) the chief thing is the substantive, (that is the Lord). In the goal or end both are the chief things, [that is, the adjectival with the substantive—Sri Lakshmi and the Lord or Sriman Narayana (ವಿಷ್ಣು) —is the chief thing.] The knowledge of the Lord's Essence consists in knowing him as the All-Protector and as the All-Master. The knowledge of the nature of self consists in knowing him as the protected and the subservient (ಶೇಷ) As all-Protectorship and All-Mastership are established in the Lord, likewise Lakshmi-Consortship is also established in Him. The existence of every entity other than Himself is because of Him. While such is the declaration of those in the know, the ignorant stand as the loving owners of objects.

3. The child sleeping on the Lap of its mother dreams that it has been caught by a tiger and it cries. This may be compared to the stage of knowing one's self. The child wakes, opens its eyes and sees the face of its mother; and then rests free from all fear. This may be compared to the stage of knowing the Lord. Those who are in the know of the nature of self consider, in the stage of the means to salvation, that God-attainment is through God alone, and would not think that such attainment is through some good deeds of their own.

4. (a) If independence or self-effort raises its head he is not eligible for the letter ಅ. [That is to say, if he thinks that through his own efforts by some good deeds or otherwise, he can attain salvation, he will lose the protection of the Lord who bestows every bliss and heals every ill; and will not attain the goal or end.]

(b) If he considers another as low consequent on his calling or birth, he is not eligible for ಮು. [That is to say, all atmas are of similar nature and it is only the embodiment that creates differences.]

(c) If he considers other gods or others as his protectors, he is not eligible for ಉ. [That is to say, the chetana exists for the Lord alone and not for any others, not even for himself.]

(d) If he thinks that he is the protector of himself, he is not eligible for ನಮಸ್. [That is to say, the soul is as it were the chattel of the Lord. He is the Proprietor and the soul is His property. The protection of the property rests in the Proprietor and not in the property.]

(To be continued)

REPRINTS AND BOOKLETS

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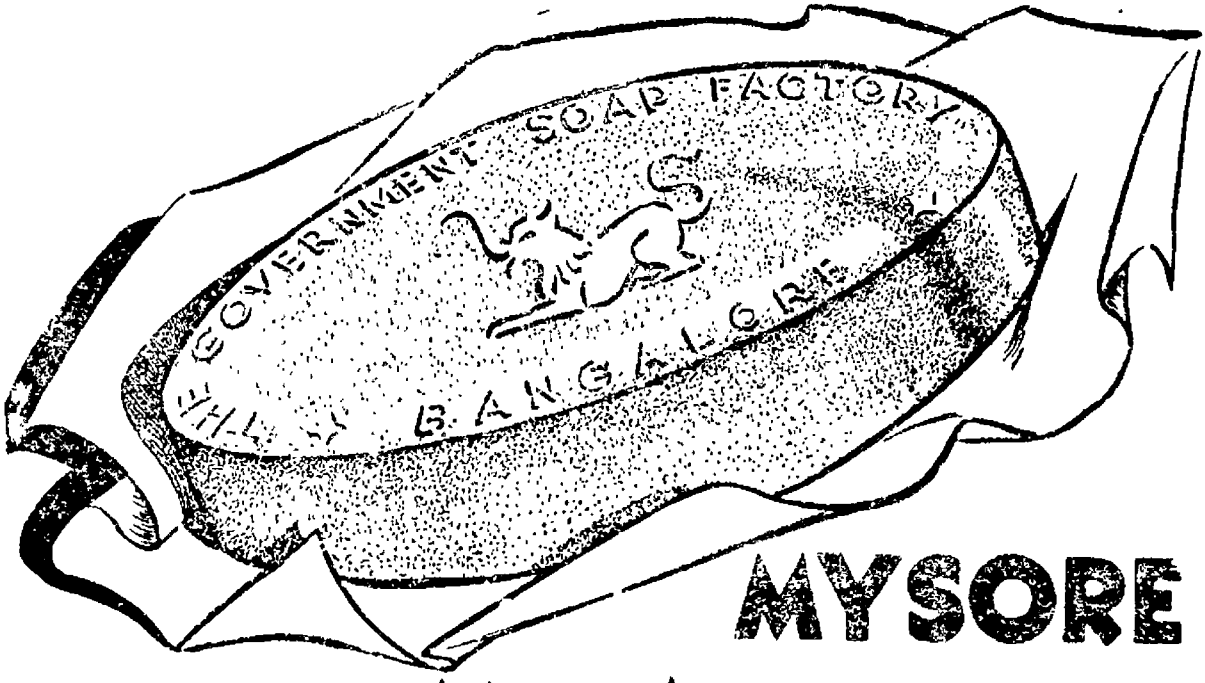

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VOL. VI No. 25] MONDAY 4—3—1946 [PRICE 0—1—6

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THE FOOD SITUATION

Rao Bahadur M. Ramaswamy writes:

When war came to a close during last August the people had a deep sigh of relief that after five years of hard struggle that the Great War has ended, and that persons or animals can have their own requirements. But alas: when everyone was thinking of happiness in 1946 to the surprise of all the unheard of famine has appeared in the World and what is greater distress to India that the Famine appers here in all its wide proportions. And the total shortage is three millions of food grains as announced by His Excellency the Governor-General in broadcast and Mysore is also being subjected to a severe famine of great proportion the shortage of food being three lakhs of tons. This famine has occurred not only on account of failure of rains, throughout India but on account of the increase of consumers in the country. The grow-more-food-appeal was announced as early as 1943 in the State, various attempts to grow more food were made. In the Mysore State nearly two lakhs of acres of land was given to people to grow more food. All encouragement and help necessary to grow more food was also given by the Government. But due to very many disabilities people could not rise to the occasion in growing more food as the Government of His Highness the Maharaja expected. It is the Mysore State which first introduced the scheme of acquisition of important food grains in the early days. These two years though there are some defects, the State was able to manage the food situation well and allowed no individual to starve in the State.

When His Highness the Maharaja Our beloved Sovereign learnt that there are the signs of famine in the districts of Chitaldroog Tumkur and Kolar he personally visited the places with the Dewan and Private Secretary recently and announced that the famine stricken places are to be given 30 to 40 lakhs of rupees remission in revenue. What is more, immediately after the generous announcement of His Highnets the Maharaja His Excellency the Viceroy visited the State and personally inspected some of the famine stricken places with our beloved Maharaja and advised that our Dewan should also proceed to London and Washington to procure more food to Mysore and other parts of India. His Excellency the Viceroy has set up a noble example in cutting down the supplies to the Viceroy's House at New Delhi. His Highness the Maharaja of Mysore three years back, has set up a very noble, generous example by feeding a population of nearly 2,000 daily in Mysore City who are helpless to procure food for themselves. In spite of these precautions being taken up, there is the biggest famine which is threatening us. This is not the time when as Mahatma Gandhiji says "political considerations ought to be made," but every part, every Government, every man, and every woman, must sink their differences to meet the gravr famine situation in the country. The undermentioned suggestions may kindly be considered:-

The Revenue Department, the Agricultural Department and the Food Department must have a combined scheme to grow more food in the State. Encouragement ought to be given to individuals also, to grow more food-grains and vegetables. Particular encouragement in the shape of allowing more grains ought to be given to individuals who grow more food in their land during the current year. All hotels in the State are to be directed to prepare only necessary food items. In every city town or village where hotels and restaurants exist the outside visitors, who obtain food tickets in the railway station or at toll-gates alone are to be catered in shese hotels and such of those students and other individuals who have no establishment of their own for preparation of their food are also to be issued special permits for taking their food in the nearest hotels of their residence by the rationing authority. This is a time for the merchants and the landlord to release all their stocks to the Government voluntarily for the benefit of the whole population. Arrangements are to be made by every government whether it is a State or a British Indian Province to transport food grains immediately to the place where they are required. I would venture to suggest in this connection that preference ought to be given to transport of food-grains to all other kinds of travelling The food councils appointed by the Government in various places should all meet once in a fortnight take their stock into consideration to look to proper distribution of food in every place under their jurisdiction, whethr it is a small village town or a city.

This is a time when every individual has to evince large amount of sympathy so far as food is concerned, with every other person be he rich or poor. As appealed by His Excellency the Viceroy and Mahatmaji it is the duty of every individual and the Government to co-operate fully now to ease this grave situation.

VOICE CONTROL

Sir Herbert Tree was taking a rehearsal which had been going on for many hours. An elderly actor who had long been in his company was growing tired and peevish, and "saving his voice" by speaking his lines in a low tone.

"No need to save your voice to that extent, John," said Tree sharply.

"Sir," replied the actor, "my voice is the only thing I have ever been able to save under this management!" And Tree promptly raised his salary!

CLUB LIFE

A man had been a member of the Athenæum Club for twenty years. No one had spoken to him. At last, feeling desperate, he approached a man sitting in a great leather-covered chair in one of the huge rooms, and said: "Nice fine day,"

The man stared at him furiously. "What did you say?"

"I said that it is a nice fine day."

"Sir!" said the other coldly, "this is the Athenæum Club, not the Meteorological Office!"

He should have joined the Cosmopolitan Club, Mysore, instead of the Athenæum, London.

RELIGIOUS EDUCATION

"I shall bring up my boys to be strong enough to resist evil," declares H. S. (York). "Isn't that all the religious education they need?"

Not quite. I will put the addition in the words of a professor now engaged in the re-education of German prisoners of war. He told a graduation class: "Many men are strong enough to resist evil. Only a few men are strong enough to believe in good. Let us lift our war-time achievements to new plateaux, spiritual as well as material. When we believe in good, renew the faith that one man must have in the honesty of another, we will apply to the conquest of poverty and need of disease and of fear, the same mobilized skill we put into the production of the machines of destruction."

ALL-INDIA COW-PROTECTION CONFERENCE

(*Continued from last issue.*)

The following remedies to remove or minimise these causes are suggested for your consideration:

(a) The Central and Provincial Governments and Rulers of Indian States should be approached to pass proper legislation, where it does not already exist, for the prevention of slaughter of milch cattle, whether they are served or unserved, in milk or dry, as long as they are fit for production. Similar legislation is necessary to prevent the slaughter of oxen and buffaloes as long as they are fit for work on the plough, the cart or well. The Annual Report of Animal Husbandry Department of U.P. for 1944-45 discloses that the war resulted in an abnormal slaughter of cattle in the country. The cattle population of India was about 30 crores in 1939 which has now dwindled down to 15 crores.

After they become unfit for production or work, the protection of these cattle should not be sought by any legislation but should be taken up either by the owners of cattle themselves or by charitably minded people who may wish to protect them from being starved or slaughtered. For this purpose they will have to open homes for the old and infirm cattle in places where grass or fodder is in abundance and the maintenance of animals is very cheap. Such charitable minded people may also be induced to purchase and maintain such milch animals whose milk supply is very low and whose owners do not keep uneconomic cattle.

(b) Governments and Rulers of Indian States should be approached for making free grants to the village panchayats for grazing purposes of waste land (which is not very useful for growing food grains) and for providing facilities for irrigating such land.

In the time of Manu there was a Law under which in every village 1/10th of the land was reserved for grazing the cattle. Of course we cannot be so liberal now in respect of grazing land as for feeding the human population of the country we now require more land. We understand that in America the area of pasture land works out to an average of 12 acres per head of cattle, in New

(*Continued on page 6*)

The Rationalist.

Monday 4-3-1946.

THE SOVIET CHIEF

Voltaire has said, "I envy the beasts two things—their ignorance of evil to come, and their ignorance of what is said of them."

If God should hold a levy of all living human beings, His Master of Ceremonies, we think, would easily pitch upon Monsieur Stalin, Chief of All the Russias, as the first to be presented by virtue of rank. Successor of Lenin after destroying Trotsky, and successor of the Czars after destroying the Czars, Stalin is a very big man indeed, and Voltaire's remarks cannot be said to apply to him. But still we wonder whether he ever hears or reads what is said of him all over the world. Nor do we feel very sure of his knowledge of the future.

Speaking on the eve of the elections recently, at which a thousand and odd Communist candidates had to be unanimously elected by the Russian nations,—we use the plural because Russia is not one nation but many,—Stalin, like a Professor, uttered many half-truths before an admiring audience. He said, "Marxists have frequently declared that the Capitalist system of world economy consists of aggression and armed clashes, and that the development of contemporary world capitalism does not move along smooth and even path, but through crises and catastrophies."

"Countries which consider themselves inferior with respect to raw meterials usually attempt by armed force to change the situation in their favour. As a result the capitalistic world is split into hostile camps of war." And, "The entry of the Soviet Union into the war could only strengthen the anti-Fascist and liberating character of the war."

Reading these words one recollects the Russian aggression in the North-West against Latvia, Esthonia, and Finland even prior to Hitler's own aggression, and the most gallant attempts of these tiny States to maintain their independence. One is tempted to ask whether that was a Fascist Capitalistic Policy, or a Marxist Communistic one!

We also recall that just a week before Hitler invaded Poland on 1st September 1939 whereupon England declared war upon Germany, Stalin had signed a Non-aggression Pact of friendship with Hitler, and practically set Hitler on his mad career of world-destruction. One may well ask whether it was not the assurance of friendship by Russia that emboldened Hitler to launch out full sail. Had Stalin preserved his Marxist superiority and withheld his benediction from Capitalist Fascism, Hitler could hardly have stepped out as he did, and the world would have been spared five years of death and desolation, and all the following years of misery.

And yet Generalissimo Stalin forgets this, and theorises now about wars being caused by the present Capitalistic economy of the world, and of the Soviet entry into the war "strengthening its anti-Fascist and liberating character."

Is it an unfortunate case of self-deception, or a cheap perversion of truth for purposes of vote-catching, or picturing Communism in roseatte hues in order to attract the world at large?

(To be continued) ***Editor.***

UNVEILING HIS HIGHNESS'S PORTRAIT

Unveiling the Portrait of His Highness Sri Jayachamaraja Wadiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, in the Vittal Rao's Ramamandiram, Mysore, on 27th February 1946, Dr. T. C. M. Royan, M.D., Minister of Education and Public Health, observed:

It gives me great pleasure to be with you this morning and to perform the delightful function which you have assigned to me. I need hardly say that I most whole-heartedly welcome the opportunity which the organizers of this function have given me, of associating myself with the object for which we are all gathered here, namely, to do honour to our beloved Sovereign and thus acknowledge with thankfulness the great benefits which we have received at his hands. It seems to me that we Mysoreans have to be specially grateful to the Almighty when we remember that He has vouchsafed to our State a Ruling family of outstanding distinction and ancient lineage, and possessing exceptional political wisdom and affection for the people. Our present Sovereign, who is an illustrious scion of this noble line of monarchs, is a shining example of all these virtues; and I feel that it is the duty of every Mysorean to show his loyalty and high esteem to our beloved Ruler as often and in as fitting a manner as possible.

His Highness Sri Jayachamaraja Wadiyar Bahadur, whose portrait I am unveiling to-day, occupies a unique position among the Rulers of Mysore as regards the early training and wide experience he was able to acquire before he ascended the throne. When the cruel hand of fate suddenly removed from our midst His Highness the late Sri Krishnaraja Wadiyar Bahadur of revered memory, the responsibility for guiding the destinies of the State devolved upon the shoulders of one who was no doubt young in age but old in wisdom. An excellent school and college education, combined with extensive foreign travel, far beyond the shores of India, both in Europe and in the Far East, could not fail to produce their results in the shape of a broad mental outlook and a remarkable knowledge of men and things. Equipped with this rich heritage, His Highness was installed on the throne on 8th September 1940, to the unbounded joy of his subjects. One of the most outstanding public acts of His Highness after assumption of the throne was the inauguration of the new constitution with popular Ministers, under which arrangement the Government of Mysore is working to-day. The recent years have seen numerous further evidences of His Highness's solicitude for the welfare of his subjects. Only a few weeks ago Mysoreans were thrilled by the news that His Highness paid a personal visit to the areas of the State where famine conditions threatened owing to failure of rains, and ordered liberal remissions of land revenue and other measures to be taken to tide over the difficulty.

It has been customary, for some decades now, to describe Mysore as a Model State. Foreign observers as well as statesmen in British India, who have a thorough knowledge of conditions in this country, have endorsed this description again and again. We are naturally proud of the fact that our State has such a fine reputation in the outside world. It must be remembered, however, that in order to appreciate this compliment and to deserve it, we must be conscious of the reasons why outsiders think so well of our State. It seems to me that the secret of our pre-eminence among Indian States is our good Governmet. Mysore has been fortunate in having a line of Rulers with a high sense of duty and solicitude for the welfar e of the people. In His Highness Sri Jayachamaraja Wadiyar we have a Sovereign who carries on the traditions of his illustrious ancestors to higher and higher levels of achievement. It is in the fitness of things therefore that His Highness's great services to his subjects should have found recognition at the hands of His Majesty the King-Emperor in the recet conferment of the title of G.C.B., which is one of the highest and rarest honours conferred in India.

May God Almighty bless His Highness with health, long life and prosperity?

I now proceed to unveil the portrait of His Highness.

(*Continued from page 3*)

Zealand 8, in Japan 7 and in England 3½. Due to shortage of food grains in this country we cannot afford to reserve such large areas for grazing purposes; but the Government may be requested to convert the waste land wherever available into grazing land to such extent as may be possible. In cases where Government is unable to give a grant of land for grazing purposes the charitable minded people of the country may be approached to do so as it is one of the best kinds of charity to provide grazing land for cattle. When the grazing land is provided in every village and town, each household could be induced to keep at least one milch cattle.

(c) The Government and Rulers of Indian States may be requested to legislate that it would be an offence to have the cows and she-buffaloes served by bulls which have not been approved for the purposes by the Animal Husband Department. Before legislating in this way the Government would no doubt make it sure that bulls of proper quality are available with the village Panchayets and where necessary make a free grant of bulls of good breed to Panchayats that cannot afford to pay for them. At present we understand Government is spending only 2 pice per head of cattle on the improvement of the breeds.

Some people should also take up the occupation of breeders of cattle and Government should help them by loans at low rates of interest for purchasing the best class of cows and she-buffaloes in the country and the bulls of the best breed available. In America, Europe and Africa many people have adopted this as their life occupation and in this country this occupation can be taken up at least as supplementary to agriculture.

This kind of breeding will lead to two main advantages, viz. the milk yield of such animals will increase and we shall also have better class of oxen and buffaloes for agricultural purposes in future.

(d) At present we understand Government is spending only 3 pice per head of cattle per year on medical aid which is obviously too insufficient. Action should therefore be taken to open veterinary hospitals within 5 to 10 miles of each village so that proper medical aid be available to ailing cattle and the loss of cattle due to disease may be minimized.

(e) The Cattle Protection Conference would perhaps like to establish its provincial branches and the latter would in turn like to organise District and Tahsil Committees, so as to propagate correct knowledge among villagers in regard to the economic value of cattle, proper fodder and diseases of cattle, to induce charitably-minded people to take over from owners of the cattle such animals as they do not consider economical to maintain, and to arrange that non-official visitors of slaughter houses are selected from persons who understand the economic value of cattle and would take care to see that the legislation made by Government against slaughter and cruelty to animals is properly enforced.

The entire problem which has been briefly noticed above is indeed of very vital importance and much has to be done by the Government and the people to solve it. Resolute and well-considered action has to be taken and I trust this Conference under the distinguished guidance of His Highness the Maharaja Sahib will give a proper lead in the matter.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

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(Contd from last issue)

(e) If he considers that he is the master of his actions, he is not eligible for the word ನಾರಾಯಣ. [That is to say, the Lord pervades all and as *antaryamin*-immanent-in the chatana guides and rules the soul]

(f) If a consecrated service to the Lord is rendered for self-pleasure or for the pleasure of any others, he is not eligible for the patent dative. [That is to say, consecrated service to the Lord should be selfless and should be for His pleasure alone]

If a spiritually competent person acquires a knowledge of the aforesaid significances and drops the false notions alluded to in (a) to (f), then it might be said that he had reaped the full benefit of Tirumantra or the Holy Prayer. Otherwise his relation with the Holy Prayer is dubious.

This is the Gospel of Sri Parasara Bhattar.

Gospel No. 41. If self independence raises its head, he must reflect on the significance of ಅ in ಓಂ. [This will remind him that he is ಶೇಷ to the Lord and is not independent.] If allegiance to others lurks in his mind, he must reflect on the significance of the emphasis ಮಾ (The emphasis precludes all others. The soul exists for the use of God alone and not for others.) If with evil satisfaction he contemplates as "I am deva," he must reflect on the significance of ನಮ. (All souls are of the same nature and are alike. ದೇವತ್ವ pertains to the particular embodiment and not to the soul. The soul-essence is beyond the sphere of *prakriti*) If he becomes prone to the notion that he can protect himself, he must reflect on the significance of ನಮಸ್. [Vide 4(d) of Gospel No, 40] If he entertains hatred and the like feelings towards God's creations, he must meditate on the significance of the word ನಾರ (which means the group of imperishables). If desire for the enjoyment of sensual objects springs up, he must meditate on the significance of the patent dative ಆಯ (which manifests the desires to render to the Lord all kinds of consecrated service).

Gospel No 42. (ಪ್ರಮಾಣಮ್—means or instrument of right cognition) is constituted of three words Bhagavan (ಪ್ರಮೇಯ—that which is the object of correct knowledge) has three parts or divisions in His Transcendent Form. The ಅಧಿಕಾರಿ (spiritually competent person—ಪ್ರಮಾತಾ, one who has got correct knowledge) has three aspects *Pramana* is of three words in that it comprises of a first word, a second word and a third word *Prameya* comprises of three parts or divisions, namely, the Holy Feet made available for taking refuge, the Holy Hand proclaiming all protection, and the lotus-coloured Holy Face. The ಅಧಿಕಾರಿ has three aspects (ಆಕಾರತ್ರಯ) in that he is ಅನನ್ಯಾರ್ಹ ಶೇಷಭೂತ (he is exclusively and solely disposable by the Lord alone as pleases Him) he is ಅನನ್ಯಶರಣ್ಯ (he is bereft of all means to salvation except God) and he is ಅನನ್ಯಭೋಗ್ಯ (he is unworthy of enjoyment by any one other than the Lord) The first word ಓಂ manifests ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ (ವು. ಆಯ್ ವ); the Holy Feet made available for taking refuge is the correlated to ಅನನ್ಯಾರ್ಹ The middle word ನಮಸ್ (ಮಃ-ನ) manifests ಅನನ್ಯಶರಣತ್ವ; the assuring Holy Hand is the correlated to ಅನನ್ಯಶರಣತ್ವ. The third word ನಾರಾಯಣಾಯ manifests ಅನನ್ಯಭೋಗ್ಯತ್ವ; the lotus-coloured Holy Face is the correlated to ಅನನ್ಯ ಭೋಗ್ಯತ್ವ.

The above is what Achan Pillai (or Periavachan Pillai) would preach.

(To be continued)

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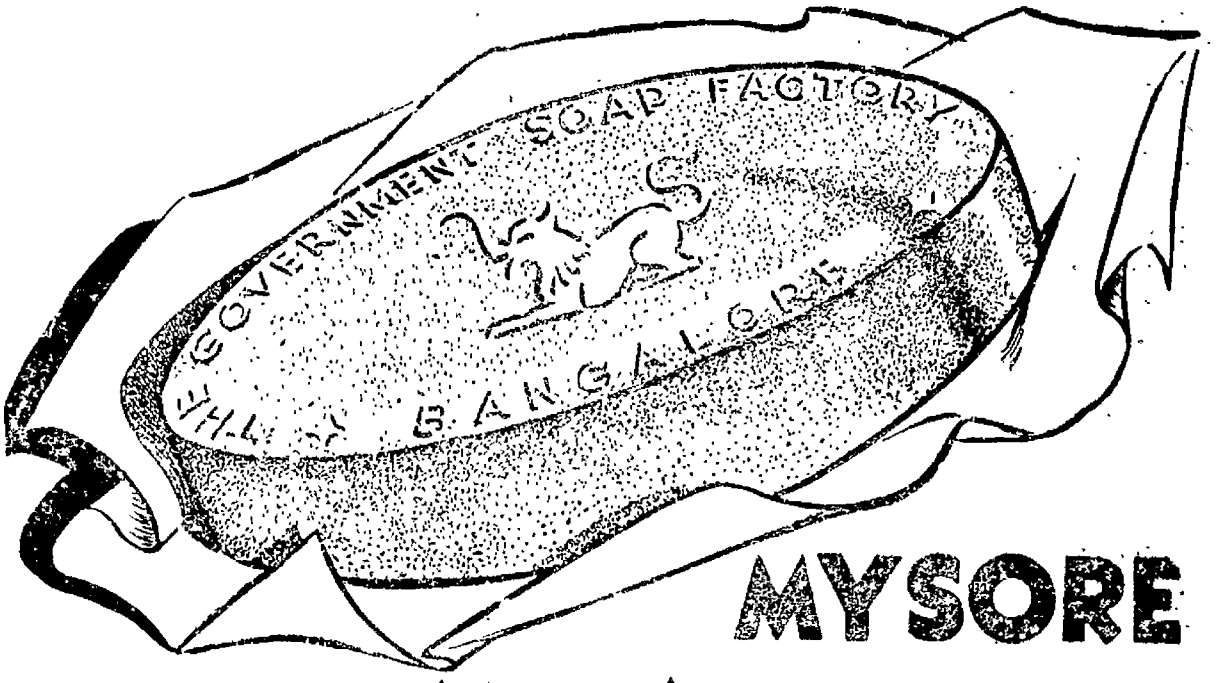

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 26] MONDAY 11—3—1946 [PRICE 0—1—6

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MYSORE MAHAJANA SABHA

Some of the leading citizens of Mysore met at the office of the "Rationalist", on Sunday last, and decided to form a public organisation called the "Mysore Mahajana Sabha". Mr. G. R. Josyer explained the need for an organisation to study the problems of the public and seek their remedies as well as to voice public opinion on important matters. Rao Bahadur M. Ramaswamy, who presided, and Messrs. F. C. Devaraj Urs, F.M.U., T. Narayana, Editor, "Mysore Patrike", G. R. Ramiah and B. S. Subba Rao participated in the discussion which followed, and the meeting unanimously resolved to form such an organisation.

It also resolved to constitute a Committee with Mr. Sahukar Nandi Basappa as President, Dharmadhikari Jyotisharatnam Karur Seshacharyar and Mr. F. C. Devaraj Urs as Vice-Presidents, Messrs G. R. Ramiah, M. R. C. Basappa and B S. Subba Rao as Secretaries and Mr. M. S. Chennabasappah as Treasurer, to suitably honour on behalf of the public Mahavidwan T. V. Narasimhacharyar, who has for over 30 years been astrological consultant to a large section of the Mysore public.

The following donations were immediately promised: Messrs Nandi Basappa and Sangitaratna T. Chowdayya, Rs. 101 each, Sowcar Chennabasappa Rs. 75. M. R. C. Basappa and G. R. Ramiah Rs. 51 each, Messrs T. Narayana and G, R. Josyer Rs. 25 each, F. C. Devaraj Urs Rs. 15, Rao Bahadur M. Ramaswamy Rs. 10, Jyotisharatnam K. Sheshachariar, B. S. Subba Rao, Padaki Narasimhamurthy and Jeevana Rao Rs. 5 each.

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A Bostonian said of Shakespeare, "Yes Sir, William Shakespeare was a very great man. I don't think there are twenty men in Boston who could have written what William Shakespeare has written."

NEEDLESS WORRY

There are two days in every week about which we should not worry—two days which should be kept free from fear and apprehension.

One of these days is yesterday, with its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed for ever beyond our control. We cannot undo a single act we performed; we cannot erase a single word we said.

The other day we should not worry about is to-morrow, with its possible adversities, its burdens, its large promise and poor performance. To-morrow also is beyond our immediate control.

To-morrow's sun will rise either in splendour or behind a mask of clouds—but it will rise. Until it does, we have no stake in to-morrow, for it is yet unborn.

That leaves only one day—to-day. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities—yesterday and tomorrow—that we are liable to break down!

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINION

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The Rationalist.

Monday 11-3-1946.

THE SOVIET CHIEF

II

Marshall Stalin says that "the entry of the Soviet Union into the war could only strengthen the anti-Fascist and liberating character of the war." We have sought to remind Monsieur Stalin that the Russo-German Pact was really what emboldened Hitler to launch upon the war.

And during a full year and ten months, Russia held a watching brief while Germany went about ravaging the rest of Europe. It was only when the frantic efforts of Britain aided by America turned the tide of war against Germany in Africa, and Germany showed signs of losing, that Russian sentiment seems to have veered. Even then there was no open avowal of anti-Fascism. It was Germany itself that, by its invasion and spectacular conquest of Russia, pushed Russia into the other camp.

And for a long time Russia's fate hung in the balance. When success came it was only by the enormous aid clamoured for and sent in by America, and by the opening of the Western Front,

Nor did Russia participate in the Allied attempts to stem and quell Japan. Russia was friendly with Japan so long as Japan was on the ascendant. It was forty months after the commencement of the Japanese war, and just four months before its close, that Russia announced that the Soviet Japanese neutrality pact had ended.

All this is what Stalin is now pleased to describe cryptically as, "strengthening the anti-Fascist and liberating character of the war." Did he strengthen the Allies, or did the Allies strengthen him, one is tempted to ask.

Mr. Stalin tells us further, "The war had shown that the Soviet system was a virile stable order and superior in those respects to non-Soviet economy."

We take it that what Stalin claims is the superiority of Soviet economy as compared with non-Soviet economy in Britain and U.S.A. Is there a basis for the claim? The fall of North Africa, Malaya, Burma, and Dunkirk showed that British economy was not impregnable. Pearl Harbour and the snatching of the Philliphines took away the conceit of Uncle Sam. But did Russia stand almighty? The fall of Lwow, Riga, Kiev, Rostov, Novorossisk, and Stalingrad, did not prove the superiority of Soviet economy in making a nation redoubtable.

Nor did the recovery of the three, the "Big three" as they wish to be called now, show the superiority of Soviet economy as against the Capitalistic. They depended upon each-other, helped each-other, and overthrew the conqueror. That does not warrant a special claim for superiority of Soviet economy.

The Soviet Chief adds, "In order that no one should be tempted to interfere with the

peaceful work of the peoples of the Soviet Union, we must by all measures strengthen the armed forces and equip them with modern advanced technique." Whose technique? Capitalistic technique? Then if the Soviet has to copy the non-Soviet technique, where is the superiority, and where is the difference of Soviet economy from the Capitalistic?

So long as that too depends on force, and so long as its economy also is not self-sufficient, it too will "split the world into hostile camps at war." Soviet economy will be just capitalistic economy with a changed name.

That means that Marxist Communism will be just as war-like as Fascist Capitalism.

In fact Capitalism has not always been warlike in the past.

To quote some of its spokesmen, Louis XIV of France advised his successor, "I have loved war too well; do not imitate me in that." Grand Duke Constantine of Imperial Russia, who renounced his right to the throne in favour of his brother, said, "I hate war; it spoils armies." The Duke of Wellington has observed, "A great country can have no little wars."

How different is the picture presented by Stalin's own non-Capitalist economy, in Finland, in Persia, in Turkey, in China, and anywhere else where Russia has a finger in the pie?

Stalin's statement to the Soviet on strengthening the Soviet armed forces in order to secure peace but echoes what George Washington told the United States' Congress in 1790, "To be prepared for war is one of the most effectual means of preserving peace." It echoes what Vegetius, a Roman military writer, said in the 4th century, "Qui desiderat pacem, præparat bellum,"—"If you desire peace, prepare for war."

Thus we see that Marxism has provided the Russians with no philanthropic role in world affairs, and that it holds forth no panacia for human ills.

Editor.

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(Contd. from last issue)

Gospel No. 43. That which possesses the attributes of వాత్సల్య (caressing parental fondness) and the like)—సౌశీల్య, condescension; సౌలభ్య, easy accessibility; and మార్దవ, (softness—), is the thing wherein refuge is to be sought. That which possesses the attributes of జ్ఞాన (knowing and cognizing directly all things, in every respect, and at every moment), శక్తి (or Aghatita-ghatana-samarthayam, that is, the power of working miracles, or what transcends our very conception, and the like) —ఐశ్వర్య, (supporting and controlling all things cognized by జ్ఞాన: వీర్య, is never exausted; and శౌర్య, overpowering all, Himself, being unaided or undaunted by any thing—), is the thing to be sought as the means (ఉపాయ). That which is the incarnation of each Lovely Attribute, is the thing of enjoyment of supreme bliss.

[It is Sriman Narayana alone, who among His immeasurable and innumerable benign attributes, possesses the aforesaid attributes. It therfore follows that Sriman Narayana is our refuge, He is our means to salvation, and He is the object of attainment which is of supreme bliss.]

The correlated to that which has to be sought as the refuge is a మిథున (couple); the correlated to శేషత్వ is a మిథున; and the correlated to కైంకర్య (consecrated service) is a మిథున. [That is to say, that in all these cases it is Sriman Narayan or the Lakshmi-Consorted Narayan and not the Bachelor Narayana). The following among others are the authorities:—

(a) "నాళునన్నిరువుడ్రియుడికళ్ శమ్ నలఙ్గళిల్ వణంగి"—(తిరువాయ్‌మొళి-1-3-8). In this stanza Saint Nammalwar says that if we take refuge at the feet of Sarvesvara who is the Lord of Sri or Lakshmi, all obstacles in the path of taking refuge and in the path of attainment of the goal or end, will disappear. Refuge has to be taken in Lakshmi-consorted Narayana which is మిథున as Sri or Lakshmi is never witout Narayana.

(b) "తిరుమాలే నాను మునళ్ళప్పువడియేన్"—(పల్లాణ్డు-11) Here Saint Perialvar addresses God as the Lord of Sri or as the Lakshmi-consorted Narayana and says that he is one of His old servants or *sesha*, that is to say, that he belongs to a family who are *sesha* to *seshi* from generation to generation. The Saint places his *seshatva* in the Laksnmi-consorted Narayana which is మిథున.

(c) "అడిమైయిలైయ్‌వాగి తిరుమాలుక్కు"-(తిరువాయ్‌మొళి-6-6-11). The saint says that consecrated service will be rendered to the Laksnmi-consorted Lord which is మిథున.

Gospel No. 44. [In this Gospel the several significances of the words constituting the Tirumantra are narrated.]

1. The significances of the letter అ (the first letter in ఓం) are:—(i) సర్వరక్షకత్వ—All-sustaining, Protection of the whole universe. (ii) సర్వస్మాత్పరత్వ—All-Supreme, that is, he is superior to every entity other than Himself; His is the Rulership and He is the Eternal Ruler. (iii) శ్రీయఃపతిత్వ—Sri Lakshmi-consortship. This is the Lord's Essence-pointing attribute. (iv) సర్వశేషిత్వ—All-Sovereign or All-Mastership. The whole universe exists for God's purposes. (v) సర్వజ్ఞత్వ—Omniscience, by his inherent power alone, the Lord knows at once and immediately and in full perfection, all things. (vi) సర్వశక్తిత్వ—Almighty-ship. (vii) సమస్తకల్యాణగుణాత్మకత్వ—Unique seat of every kind of benign attributes.

(To be continued)

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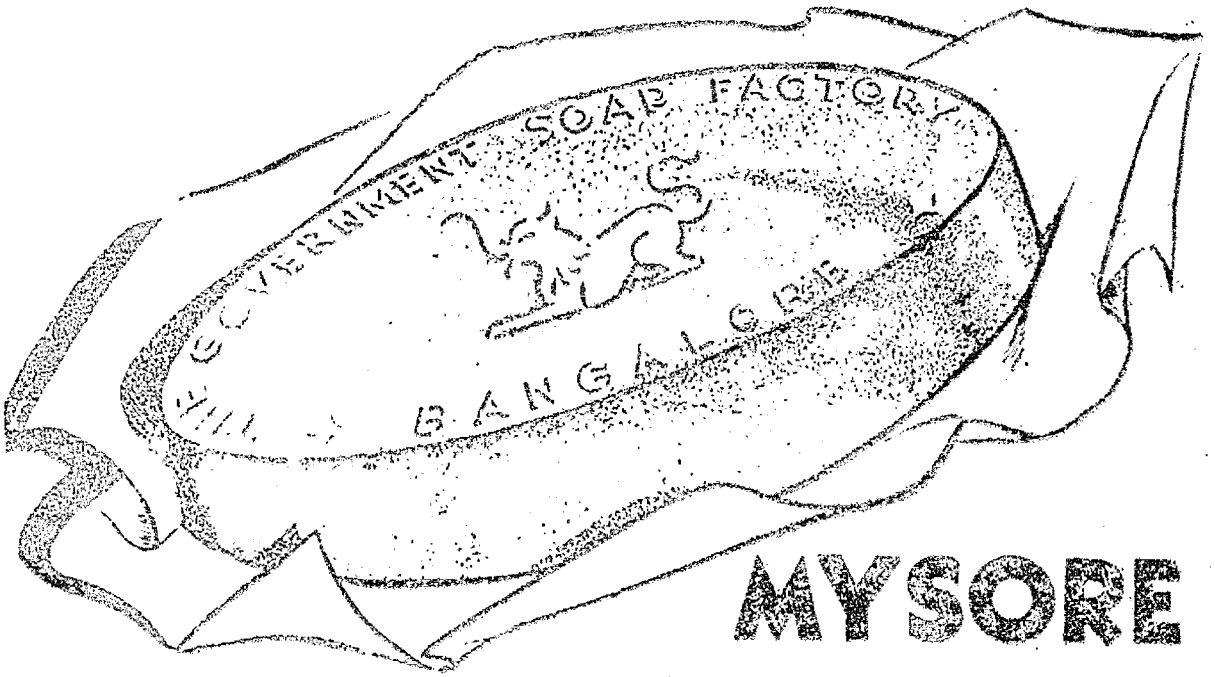

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USEFUL COMPETITIONS

The return of men and women from the services is likely to bring about a revival of "working sports," in England and perhaps the start of new ones.

Ploughing matches remain popular and are encouraged officially, but scything matches, once common, are now rare. In a big scything match held a few years before the war second place was won by a man of seventy-eight!

Most famous sporting contest based on work in Britain is probably the annual barrel-rolling contest between teams from breweries in Burton. Barrels are "rolled" with a special stick, and moving fast along the course without touching the kerbs, which disqualifies the competitor, calls for great skill. The course is a mile long and the record is 4 minutes 51 seconds—a time many of us would consider good for a mile without having to roll a barrel.

Racing with baskets was a popular working sport with Covent Garden porters, but Paris was the home of such contests, which included the annual coal-heavers' race. With 110lb. of coal in a sack, M. Randami put up the remarkable record of 20 minutes 47 seconds for the 2½-mile course through the streets. Paris, like Burton has a barrel-rolling championship, decided on the race track, and although English and French styles of roll are different, we may one day see an international! Another Paris contest is the Waiters' championship, decided over a mile of street with a fully loaded tray and shouts of "Coming, sir!" from spectators.

An exciting event likely to be revived now that drifters can work in the North Sea without fear of enemy attacks is for the biggest haul of herrings made in a night. A famous restaurant put up a trophy for the winning boat shortly before the war. The four or five tons of herring that might win it is about a thousand times the weight of the winning catch at most angling contests.

America's working sport in States where Indian corn is grown is seeing how many of the tough stalks can be cut in 30 minutes. The heads have to be cut cleanly and tossed into a truck that follows the competitors. Competitions are fostered by the U.S. Ministry of Agriculture and State championships attract thousands of spectators, with a running commentary on the wireless, and the noise and excitement of a baseball match. A first-class "husker" may average 50 ears a minute. The record holder cut 40 bushels in 30 minutes. In the ordinary way a farmer who cuts 50 bushels in eight hours reckons he has done well.

In Australia, tree-felling began as a natural sport based on one of the great industries and has become highly organized with an elaborate set of rules. The "trees" to be felled are now fifteen-foot trunks specially set up, the feller using his axe from a platform just below the top, where the trunk is two feet in diameter. He gets no help, as in natural tree cutting, from the weight of the upper branches toppling over. Times of rather more than two minutes for completely severing the trunk are recorded. Championships have attracted crowds of over 100,000, and skilled exponents make a good living from prize money.

Canada's working sport is Log-rolling, in which contestants spin a floating log with their feet, attempting to throw one another off balance by sudden stops, reversals of the spin and other acrobatics.

An M.P. recently demonstrated his skill and speed in laying bricks. There have been many bricklaying contests in the past, but it is doubtful whether the record of 1,121 bricks laid in an hour by William Milnes, at Rotherham will be beaten. In bricklaying contests much depends upon the standard of work and how well the contestants are "fed" with the necessary materials.

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USE OF PSYCHOLOGY

Delivering a University Extention lecture at Mandya last week, Mr. D. Sumithra, B.A., B.L., M.Ed., spoke as follows.

" A brief definition of psychology is that it is the science of behaviour. A more accurate one would be that it is the science of activity of the mind, of mental processes. The activity of the mind has always three aspects, that is, knowing, feeling and willing. In every example of behauiour, all these three are operative but not to the same degree. The material of pshchologist then is the mind. The mental processes or working of the mind cannot be directly, truiy and accurately approached. The body by its behaviour influenced by the mind provides a clue to the process of the mind. All human behaviour is an eloquent language but it must be learnt. The development in the methods and field of psychology are so quiek and so much that it has many branches such as normal, abnormal, social, child, adolescent, industrial, genetic, racial, gestalt, behaviourist, Freudian etc.

The problems of being, that is, of life are so immense and complicated. He who knows the science of behaviour is best equipped to solve them. The teacher, the lawyar, the doctor and the tradesman who know this science either consciously or unconsciously are great successes in their professions. The parents must know the various stages of development and levels of the mind of the children. The mastery also depends very largely on the efficient handling of the instincts. A knowledge of psychology like education, helps one and all to live a rich, efficient and abundant life which is the object of the Creator.

The province of psychology is the contents of the mind, that is conscious and unconscious mind. The mind may be compared to an iceburg. The visible part above the surface of water is the conscious and the hidden part below the surface is the unconscious. It is almost impossible to exaggerate the importance of the unconscious part of the mind. Dreams, that is the activity of the unconscious mind, have played a great part in the histories of individuals and nations. The choice of colours, slips in writing and in talk, the forgettings and remamberings, are conditioned by it. Habits of action and of thought sometimes begun with difficulty by the use of will are continued by the unconscious mind. Some ideas received by the conscious mind profoundly affect the mind after they have sunk into the unconscious. Psycho-analysis, psycho-synthesis and psycho-therapy all depend on getting ideas out of it and into it, for it is the home of the repressed complexes. The instinctive tendencies, that is, the great driving forces of personality, run through the unconscious mind. Both in health and in disease, physical functions are controlled by the unconscious mind. Many instincts, complexes, especially inferiority complex, worries, fears are repressed in the unconscious mind involuntariiy and cause depression, irritability, nervous breakdown, paralysis, physical ailments and sufferings. These prevent us from rising to power, from perfect self-expression, self-realisation and the harmonious functioning of several possibilities within us. The cure of the complexes depends on (1) self-knowlege and (2) self-adjustment. The work of a psychologist is to bring it to the consciousness, and that is to the knowledge, of the person. The devil when once uncovered runs away ever ashamed.

The main sources of the energy of the mind are (1) emotions (2) instincts and (3) will. When emotions are driving the personality, tremendous energy is released. Fatigue vanishes when personality proceeds to draw from instinctive energy. When all these three sources combine, personality possesses a secret of power which admits of no defeat. Minds at different levels have different potential and dynamic energies. The *tapas* or *yoga* is discipline to go to higher levels and attain greater energies. The miracles of Jesus Christ, as Jesus himself said, could be performed by his disciples, when they attain the higher spiritual and mental levels. The full and absolute and combined energy of the mind and the spirit I believe is more powerful than the energy of the atomic bomb. Indian sastras are full of illustrations of this type. The relations between mind, body and spirit are strong, deep and subtle and yet are easily seen if one would care to see. All these parts must be maintained in perfect health. When one part is not healthy, it is best to search for the cause in the other parts and treat them there also. Confession, prayer, auto-suggestion cannot really be exaggerated to keep all these bodies in good health and harmony so that an abundant and rich life is lived."

The Rationalist.

Monday 18-3-1946.

A WISEACRE SPEAKS

"The ultimate failure of the caste system by blocking off educational, cultural, and economic opportunities and advances, has brought deterioration all along the line including the upper classes.

"In the context of the society of today, the caste system is wholly incompatible, because of its reactionary and restrictive barriers to progress. There can be no equality of status and opportunity within its framework, nor can there be political democracy much less economic democracy. Between these two conceptions conflict is inherent. Only one can survive."

These are not the statements of a silly globe-trotting woman like Miss Mayo, or a conceited supercilious ass like Beverley Nichols: but the presumably weighty pronouncements of India's crack-speaker and unquestioned leader, Pandit Jawaharlal Nehru, given to an American paper from a forthcoming book of his, styled 'Discovery of India."

If this is the tenor of his book, we think he ought to name it "Forgetting of India," and not "Discovery of India." We suppose that he means this book to be his "Mein Kampf" before he heralds a new era of short-lived or long-lived political trail of glory for this country.

Some forty years ago Mrs. Annie Besant, a brilliant woman, as great as any in the annals of history,—but nobody has raised her a 75 lakshs memorial or untold lakhs' hospital, —put forth a new Messiah in the person of a young boy known as J. Krishnamurthy. Pandit Nehru looks to us a Gandhian and grown up version of that J. Krishnamurthy, all-wise and all-knowing, a new Star of Bethlehem, harbinger of a new Millennium, condemning this and condemning that, with little knowledge and little judgment, just because his voice carries far amidst the babel of wild howls which fill the country today like the midnight howls in the forests of central America.

Pandit Motilal Nehru, himself a Kashmiri Saraswat Brahmin, transplanted his young boy into English soil, and Harrow and Cambridge made him into a curious concoction that was anti-Indian as well as anti-European. He had little contact with Hindu Society proper, and little knowledge of the ennobling cultural heritage of his Motherland. Pandit Motilal Nehru's front rank in politics procured his son a front rank on his return to the home-land, and his anti-Britishism has been making him run into gaol from time to time ever since.

The lunatic goes back to the asylum after each lucid interval. The jail-bird goes back to the jail with mechanical iteration. The fasting fanatic takes up a fast at the periodical itching of his nerves.

Going to jail is not a hall-mark of patriotism. A patriot who hates a Government and disobeys it in order to go to jail is not rational; because, the hated Government exists as much within the jail as without. If you disobey it outside on principle, you must disobey it equally inside also. Or, if you are content to be docile to it within the jail, you may as well be docile outside. Inside you are not only docile but living at the cost of the rate-payer; while outside you live by your own wits, doing some legitimate work.

This aspect of jail-going perhaps has not occurred to the alert mind of Mahatma Gandhi. Or, perhaps, casuist that he is, he

will have some explanation ready to his bidding.

He said one day that Madrasis should beware of getting rid of Mr. Rajagopalachari's leadership. When some-body protests and tells him that Mr. Rajagopalachari is scheming to get the Premiership, he declares that if it is so, Mr. Rajagopalachari is to be condemned! Why so, we wonder.

If a man is fit for Premiership he is entitled to seek for it and to get it. Why should it be condemned? Yet Mr. Gandhi does so, and Gandhi, like Brutus, is an honourable man! And Rajagopalachari, like Ceasar, is wiped-out!

(To be continued) *Editor.*

A WRITER'S JOB

Having something to say that is worth-while and knowing how to say it. This implies a command of words, and knowledge of literature, plus much sympathetic understanding of the lives, loves, and problems of others, and ability to work with sustained effort, especially effort. In the words of a successful author: "Writing is hard work, and don't let anyone tell you otherwise, It is hard on the eyes, the back, the disposition, and the hands. It is hard on the nerves, and your income is always uncertain."

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ACKNOWLEDGMENT

We acknowledge with thanks.—

1. Sidhanta and Vakya Panchanga for the year Vyaya, by Mahavidwan Sampathkrishna Josyer and Vidwan Krishna Josyer, with much useful information for all Hindus.

2. Caltex Wall Calendar from Messrs. C. P. C. Bus Services, prettily got up with monthly tear off leaves: and

3. "The Status of Indian States," reprint of an illuminating note contributed by Mr. M. N. Srinivasan, B.Sc. Hons., LL.B., the accomplished author of "Hindu Law in Mysore," to the Federal Law Journal, Madras.

MARRIAGE

The marriage of Miss. JANAKI, daughter of Mrs. and Mr. C. M. H. Ranajodh Singh, Deputy Commissioner, Mysore, with Mr. GOVINDA RAO, son of Mr. and Mrs. B.C. Paparam, Mysore, was celebrated with great eclat at Mysore on the 11th inst. The elite of the City attended the function, and the bride and bride-groom were recipients of numerous congratulations and presents.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar. B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

The significance of the emphasis, the second letter of ಓಂ, is ಅನ್ಯಶೇಷತ್ವನಿವೃತ್ತಿ and ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ. (The chetana drops all unnatural allegience or allegience to others than the Lord. Hence he is ineligible for appropriability by others and he is exclusively and solely disposable for the purposes of Bhagavan as pleases Him. His ಶೇಷತ್ವ is not only not for others but is also not for himself even).

The significance of the third letter in ಓಂ, namely, ಮ, which signifies *chetana* or *jivatma* is as hereunder:—the jivatma is of the nature of intelligence and bliss; it is the seat of intelligence; it is non-mutable or remains the same in all respects under all circumstances; and it is self-luminous. (Vide Gospel No. 22.)

The significance of the word ನಮಸ್ is as follows: The dropping of self-independence; [ನಮಸ್ consists of the two words ನ-ಮಃ and it means that he is not for himself nor is he for others but he is for God alone.] Means opposite to the soul-essence; (that is, resting in the faith that God alone is the means to salvation; "ಕಳ್ವೈವಾಯ್ತುನ್ಬನ್ ಕಳ್ವಿಯಾತೊನ್ವಾಯ್ ಕಳ್ವಿಕಣಿಮುಮ್ಮಿಲೇನ್" (Tir. Mozhi. 5-8-8)—You may remove my grief or you may not do so, but I do not possess any other protecting object other than yourself.) Absolute subordination which is the boundary limit of the means; ["ಯಾನೇ ನೀ ಯನ್ನುಡೈಮ್ಮೈಯುಮ್ ನೀಯೇ"—(T. M. 2-9-9)—my atma and every thing connected with it are yours.) And ಶೇಷತ್ವ to the Godly-men the extreme limit of ಪಾರತನ್ತ್ರ್ಯ;

ತಸ್ಯ ಯಜ್ಞವರಾಹಸ್ಯ ವಿಷ್ಣೋರಮಿತತೇಜಸಃ ।
ಪ್ರಣಾಮಂ ಯೇಽಪಿಕುರ್ವನ್ತಿ ತೇಷಾಮಪಿ ನಮೋನಮಃ ॥
ವಿಷ್ಣೋರ್ದೇವಾದಿ ದೇವಸ್ಯ ಜಗದ್ಧಾತುಃ ಪ್ರಜಾಪತೇಃ ।
ಯೇ ಪ್ರಣಾಮಕೃತಸ್ತೇಭ್ಯೋ ನಮಸ್ತೇಭ್ಯಃ ಪುನಃ ಪುನಃ ॥

These authorities declare that the word ನಮಸ್ tells ಶೇಷತ್ವ to Godly-men.

The third term is ನಾರಾಯಣಾಯ ನಾರಾಣಾಂ-ಅಯನಂ-ಯಃ-ಸಃ ನಾರಾಯಣಃ. ನಾರಾ signifies the eternity or self-existance of the sentients (chit) and the non-sentients (achit) their groups and their innumerability. ಅಯನ signifies the Sovereignty of the two worlds-Nitya Vibhuti and Leela Vibhuti; all kinds of relation, support, cause and control. The significance of the patent dative (ಪ್ರಾರ್ಥನಾಚತುರ್ಥಿ) is eternal consecrated service to the Lord.

Note 1.—ಸರ್ವರಕ್ಷಕತ್ವ, meaning of ಅಕಾರ

1. The Srutis, the Smritis and the like declare that ಅಕಾರ is the cause of all words and is the abbreviated of the word ನಾರಾಯಣ. The word ನಾರಾಯಣ establishes that Sarvesvara is the All-Protector as he has all things as His body. ಅಕಾರ therefore signifies the Emberuman who is declared in the Srutis, the Smritis and the like, as the cause of the whole universe and as the All-Protector.

2 (a) ಸರ್ವೇಷಾಂಚ ನಾಮಾನಿ ಕರ್ಮಾಣಿಚ ಪೃಥಕ್ಪೃಥಕ್ ।
ವೇದಶಬ್ದೇಭ್ಯ ಏವಾದೌ ಪೃಥಕ್ಸಂಸ್ಥಾಶ್ಚನಿರ್ಮಮೆ ॥
ನಾಮರೂಪಂಚ ಭೂತಾನಾಂ ಕೃತ್ಯಾನಾಂಚ ಪ್ರಪಂಚನಂ
ವೇದಶಬ್ದೇಭ್ಯ ಏವಾದೌ ದೇವಾದೀನಾಂಚಕಾರಸಃ ॥

(Vish. Pu. 1-5-63).

These texts from Sruti and Smriti declare that, knowing from the words of Veda the names, forms and the particular actions of all the beings such as the devas and the like, the four-faced Brahma created them as of yore. This establishes that the source of all terrestrial words is Veda,

(b) ಆದ್ಯಂತುತ್ರ್ಯಕ್ಷರಂ ಬ್ರಹ್ಮತ್ರಯೀ ಯತ್ರಪ್ರತಿಷ್ಠಿತಾ ।
ಸಗುಹ್ಯೋನ್ಯಸ್ತ್ರಿ ವೃದ್ವೇದೋ ಯಸ್ತಂ ವೇದಸವೇದವಿತ್ ॥
ಪ್ರಣವಾದ್ಯಾಸ್ತಥಾವೇದಾಃ ಪ್ರಣವೇಪರ್ಯವಸ್ಥಿತಾಃ ।
ವಾಙ್ಮಯಂ ಪ್ರಣವಂ ಸರ್ವಂ ತಸ್ಮಾತ್ಪ್ರಣವಮಭ್ಯಸೇತ್ ॥

ಓಂಕಾರಪ್ರಭವಾವೇದಾ ಓಂಕಾರಪ್ರಭವಾಸ್ವರಾಃ ।
ಓಂಕಾರಪ್ರಭವಂ ಸರ್ವಂ ಜಗತ್ಸ್ಥಾವರಜಂಗಮಮ್ ॥

The Vedas have *pranava* as their beginning; they rest in *pranava*; all the word-modes have *pranava*. Vedas have ಓಂಕಾರ as their birth-place; sounds have ಓಂಕಾರ as their source; all the worlds of immovables and movables have their source in ಓಂಕಾರ. These texts declare that *pranava* is the cause of the Vedas.

(c) ಬ್ರಹ್ಮಣಃ ಪ್ರಣವಂ ಕುರ್ಯಾದಾ ದಾವನ್ತೇಚ ಸರ್ವದಾ ।
ಸ್ರವತ್ಯನೋಂಕೃತಂ ಪೂರ್ವಂ ಪರಸ್ತಾಚ್ಚವಿಶೀರ್ಯತೆ ॥
ಯದ್ವೇದಾದೌಸ್ವರಃ ಪ್ರೋಕ್ತೋ ವೇದಾನ್ತೇಚ ಪ್ರತಿಷ್ಠಿತಃ ।
ತಸ್ಯ ಪ್ರಕೃತಿಲೀನಸ್ಯ ಯಃ ಪರಸ್ಸಮಹೇಶ್ವರಃ ॥

(To be continued)

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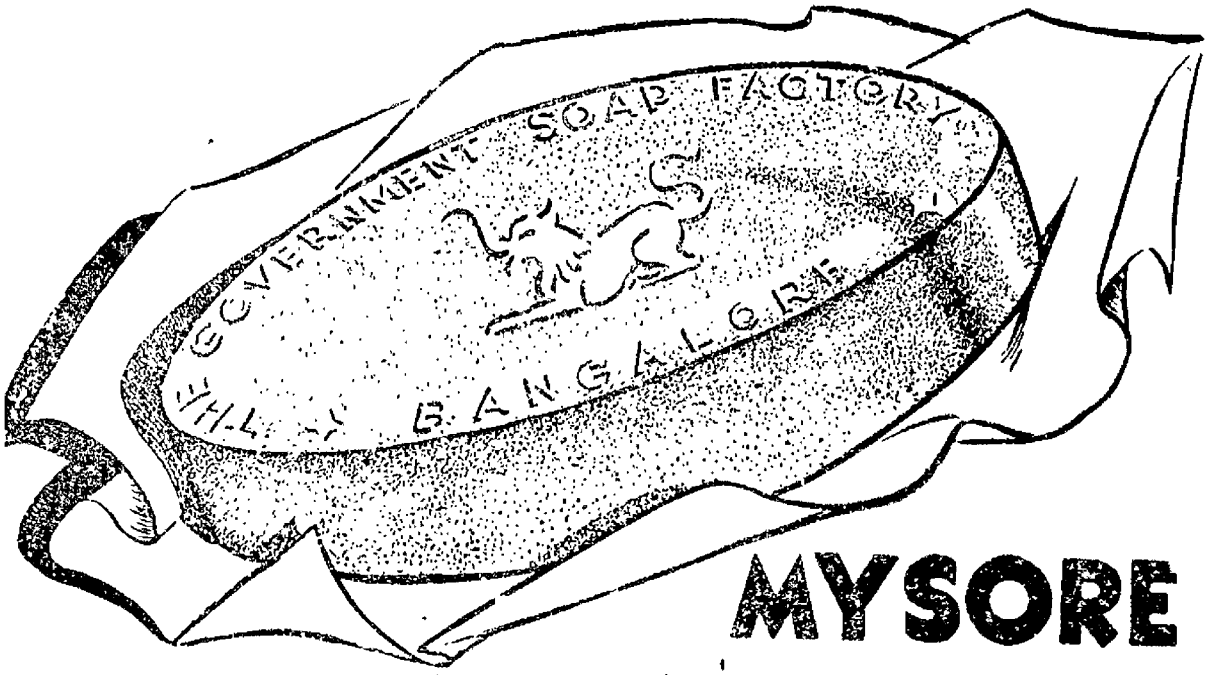

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

"THEY STAY BRIGHTER LONGER"

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 26] MONDAY 25—3—1946 [PRICE 0—1—6

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THE CATHOLICS IN INDIA

Addressing a Roman Catholic Conference at Nagpur, Vice Chancellor M Ratnaswami, M.A., C.I.E., Explained the special contribution that Catholic political philosophy could make to Indian politics. He said First in regard to the political form and shape of India, the Catholic principle of historical continuity requires that the hard-won and, as recent events and movements have shown, the hardly-won political unity of India should be preserved Unity is an essentially Catholic principle and the Catholic idea in politics will not allow any injury to that unity of India which has been in the process of making throughout its history. But unity out of variety and diversity is also an essentially Catholic idea. Muslims would be much more secure in a multi-national State as the circumstances of India call for, than in a Pakistan or Hindusthan pure and simple, granted that it is possible to have a Pakistan or a Hindusthan pure and simple—a supposition which is denied by all the facts of geography, population and history of these several parts of India. Federalism with the utmost autonomy given to the Provinces and States of India and all the self government that the greatest measure of decentralisation of governmental authority can give, with the minimum authority given to the Central Government required for the defence of India, the conduct of foreign affairs and the management of useful all-India services like railways, posts and telegraphs, and the principle of parity with Hindus in regard to the constitution of the Central Executive and Legislature, the continuance of seperate electorates till such time as the Muslims will give them up, and the incorporation of certain fundamental rights of minorities in the constitution ought to ensure Muslims against the possibility of the domination of a Hindu majority. This at any rate is the way of political reason. But if they will not look at these suggestions of political wisdom born of experience and will appeal only to emotion and will, we cannot follow them into this rarified atmosphere and must leave the issue to be settled by the struggle between opposing emotions and wills. And this extreme principle of Nationality contains the germs of its own dissolution The Catholic idea in politics is not to be confined to politics. There is a whole programme of social and economic reforms to be promoted by Catholics. The living wage, the family wage, the housing of the poor, the reconciliation between capital and labour, for fault of capitalism is not in capital but in the capitalist, the welfare of the poor without the war of classes, is the Catholic social policy.

Turning to the question of safe-guarding of the rights and liberties of Catholics in India, Catholic representative individuals and associations from the Catholic Bishops' Conference downwards have asked for the incorporation of certain fundamental rights in the future constitution of India. The battle for the incorporation of such rights in the Indian constitution is nearly won as the Congress, the Muslim League, the Sapru Committee are all agreed on this matter, But it is not fully won—for the British Government has to be converted to it.

In addition to the rights ensuring freedom to practise our religion in public as well as in private and to preach and propagate it, and our claims to be governed in our family life by our personal law which is the Canon Law, I think in view of what has happened in Travancore we should have some such provision as occurs in certain Central European constitutions after the war of 1914-1918 which provide for financial aid from the State for the preservation and advancement of the culture of minorities.

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DALVOY'S HIGH SCHOOL

The Dalvoy's High School, Mysore was *en fete* on the 21st. last for the celebration of the Parents' Day and Prize Distribution. Mr. R. R. Bombhore, Municipal President, presided, and a large number of students and parents were present. After invocation, Mr. Y. Srinivasiya, B.A. LL.B., Secretary of the School Committee, welcomed the Chairman and the audience. After a Fancy Dress Show, Mr B. V. Nanjundayya, B.A., Head Master, traced the history of the school during 57 years, and drew attention to the excellent results that are being obtained by the school, and requested public support for suitable accommodation and equipment for the school. Messrs G. R. Josyer, M.A. Hons., G. R. Ramiya, T. S. Rajagopaliengar, M.A. LL.B., and B. S. Subba Rao paid tributes to the school and its teachers, former and present, and wished its prosperity; and Mr. G. R. Ramiah generously offered to complete the compound wall of the school.

The Chairman then distributed the prizes, and expressed his high appreciation of the work of the school, paid tribute to late Mr. N. Krishna Sastry, its founder, offered his generous help in securing funds for the school, and urged Mr. B .V. Nanjundayya and his colleagues to carry on their philanthropic work with unstinted zeal. The audience were then entertained to dance and dramatic scenes in Sanskrit and Canarese by the students of the school which were highly enjoyed,

On behalf of the school Committee Rao Bahdur M. Ramaswamy thanking the Chairman, eulogised the great services of Mr. R. R. Bombhore to the City and his unstinted support to all good causes.

The function terminated with the singing of the National Anthem.

Following is the speech of Mr. G. R. Josyer, on the occasion:

"When I was invited to speak on behalf of the parents at this evening's function, I suggested that some of the other 700 parents may be given the honour. But then, apart from being a parent, as I was myself a student of this school long ago, I felt that I should take this opportunity of paying my tribute to those early teachers of the school who taught me the rudiments of knowledge.

I recollect those hard-working, poorly paid teachers, Messrs. Krishna Rao, hard and severe, Srinivasa Rao, trim in striped white flannel coat, Subbakrishniah, of the present Football Tournament fame, Chandrasekhara Sastry, the benevolent Sanskrit Pandit, and the quiet Head Master, Mr. N Krishna Sastry, who struggled to make the school's two ends meet.—There was no cooking of accounts in those days in order to get extra Grvernment grants!

I have passed through other groups of teachers later on, Messrs Bapu Subba Rao, S. Rama Rao, K. Krishna Rao, H. R. Krishnamurthy Rao, C. Ramanujiengar, N. Srinivasiengar, A. Venkatesiah, B. Dasappa, S. Kasturiranga Iyengar, Venkataswamy Naidu, and Adolphus; then Messrs. R. McCombe, S. Venkatrama Sastriar, M. Hirianna, B. M. Srikantiah, B. Vasudeva Rao, N. S. Subba Rao, and C. R. Reddy, and then again, Mark Hunter, Mackintosh, S. E. Ranganatham, D. S. Sarma, Rao Bahadur Rangachariar, and Kuppuswamy Sastriar.

Looking back today, that earliest set of teachers, whose salary ranged from Rs. 10 to Rs. 20, are as dear to me, and valued as highly, as any of the subsequent groups of teachers, Knights, Vice Chancellors, High Commissioners of the Empire though they have become

I was not, what is called, a bright student, but still they were kind to me. I remember on one occasion Mr. Srinivasa Rao made an unlucky student crawl between my feet. I remember also the short, stumpy, kind-hearted pleasant faced Inspector who used to visit the school, Mr. B Dasikachar, whose salary, I think, was Rs. 150, but who was respected as if he was drawing Rs. 1400. Today we are inclined to view with contempt many who are drawing Rs. 1400, and even more, because of their inefficiency, incapacity and irresponsibility.

Mr. Chandrasekhara Sastry, Sanskrit Pandit, used to bring a small boy to the school occasionally. That boy, I am glad to find, has grown up into the present Mr. Ranga Sastry, who may be said to be distributing knowledge not only to the young, but also to the old of the City.

Gentlemen, if as a student I owe thanks to those teachers of a former day, as a parent I owe thanks to the worthy band, who under the enterprising leadership of Mr. B. V. Nanjundayya, have raised the Middle School into a High School and are contributing to the popularity, good name, and usefulness of the institution in this City. As a parent, and on behalf of parents, I tender to them sincerest thanks, and wish them and their families all prosperity and happiness in life!

I also tender our very best wishes to all the students of the school!"

The Rationalist.

Monday 25-3-1946.

A WISEACRE SPEAKS

II

In our last issue we referred to Pandit Nehru's going and coming out of jail, and remarked about the ethics of jail-going. We pointed out that by neither study, nor training, nor opportunity did Mr. Nehru know anything about caste, and so was in no way competent to speak about it.

His voluble condemnation of it, therefore, bespeaks an utter lack of judgment, and shows to what irresponsibility a public man of unbridled tongue can descend.

To speak of the caste-system "blocking off educational, cultural, and economic opportunities and advances" is a thoughtless and unstatesmanlike perversion of truth.

The caste-system is a beautiful social scheme evolved by a civilised, thoughtful and intelligent people. It has been codified and set forth by men of great wisdom and deep knowledge of human nature, who aimed to give happiness to the public in the smoothest and least injurious a manner possible. They were not humbugging self-seekers, or self-aggrandising blusterers, who sought to make the most for themselves by giving false-hopes to the public and misleading them into paths of ruin and unhappiness The Manuals of daily duties and practices which they have compiled breath so much knowledge, and so much thought and public spirit, that before them Mr. Nehru, and even Mr. Gandhi, pale into insignificance, and appear jejune, crude, and given to incoherent babbling.

No State, ancient or modern, can give equal education, culture and economic opportunities to each one of its million subjects. All Englishmen are not Cambridge Triposes. All Russians are not Tolstoys in culture. All Americans are not Fords and Rackefellers in wealth. No such thing is practicable or possible in any State, even if a Dictator should be half-witted enough to attempt it.

Does not the modern State restrict literary education to some, scientific education to some, and force an industrial diversion on others? Is it to be stigmatised as blocking off educational opportunities of the masses? As to culture, does Mr. Nehru really think that the average men and women under the old system were less cultured than himself or Mrs. Pandit, or Mrs. Naidu. Mrs. Kamaladevi or Captain Lakshmi? They knew more of the realities of life, and had more mental equilibrium and spiritual peace than any of these. Has Russia, Mr. Nehru's model, given equal opportunities or assured equal wealth to all its citizens? Are Stalin and Stalin's chauffeur getting equal returns? Will their respective children get equal opportunities? In the modern State as in the ancient the few get most of the money and the power, according to their resources and influence, and the many get neither its smell, nor its shadow.

The Caste-system is only a system of associations of people following particular modes of thought, life, and conduct, and abiding by certain rules, for the sake of the integrity and well-being of each such association and its components. The right of such association for every trade, calling, and mode of thought is a basic principle of Mr. Nehru's own democratic State Then where is the fun of condemning it in the one and extolling it in the other?

The fact is that Mr. Nehru knows nothing about caste, and from that stand-point he is denationalised. He chooses to call it inter-

nationalised. He thinks he knows everything about democracy, but we are afraid he does not. He knows autocracy. He knows the autocracy of the Princes by hearsay,—we say hearsay, because, unlike Mr. Gandhi he has not even the credit of being born in a Native State.—He is himself an autocrat, autocrat of the lunch-table, and public platform and press-gathering, and his autocracy will prove more baneful to the nation than any Prince's.

The philosophy of social and family life that the Caste-system symbolises has sustained India through thousands of years and through cataclysmal vicissitudes. Alien Governments and denationalised leaders there have been in the past. Like the Egyptian Pyramids, it has weathered them all and stands deep-rooted in its inherent righteousness. Long ago, another U.P. man, a greater than Pandit Nehru, conceived a similar hatred of caste, and substituted for it, not a dubious political philosophy, but a new philosophy of life itself. We can now say that it did not destroy caste, nor make mankind better. Like many a high-labelled doctor of today who makes a wrong diagnosis and doles out a spurious medicine, Pandit Nehru ascribes the ills of today to the caste-system, and proposes to cure them by the tuppenny pill of Democracy!

But democracy is only a mode of Government, and not a scheme of life. Under it the few grab the power and the wealth and ride over the many. Under it the Nazi in Germany, the Fascist in Italy, the professional politician in England, the gangsters' tool in America, and the Communist office-bearer in Russia become gods and live in clover, and the citizen proper gets not more oil and ghee and silks and leisure and liberty, but the cat-o'-nine-tails if he opens his mouth as in the Turkey of the Pashas. Their Indian counterpart, the Congress, with its Gandhi cap and Nehru shirt uniform, and yarn-spinning restriction, is nothing but a "blocking off" to use Mr. Nehru's expression. The public merely votes, or not even that, and the Congress office-bearer or his nominee steps into the Municipal Council, District Board, Legislative Assembly and Ministry, and begins to thieve and rob right and left, and puts off the public with deceitful words.

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Danton and Robspeirce did not make France a second Heaven. Lenin did not make Russia a Utopia, but has made Russians equal animals, with equal food and equal sexualism. Hitler plunged Germans in slavery while he lived and after his death. Mussolini did the same to Italians. Can Mr. Nehru accomplish anything more than these, and yet why does he talk in a vandalistic vein and like a purblind political zealot?

The public has a short memory of its heroes, and any one who fans the flame of mass hysteria, and rising to power on the crest of its wave gives way to his prejudices and lightly destroys the means of the mental and spiritual peace of its millions for ages past, may deem himself a demi-god for the time being, but will only be execrated in the long run.

Editor.

MYSORE MAHAJANA SABHA

CONDOLENCE MESSAGE TO
H. E. LORD WAVELL

At a meeting of the Mysore Mahajana Sabha held on the 1st March 1946, it was resolved that the committee do record its deep sense of sorrow at the untimely and accidental demise of the Hon'ble Major Astley, son-in-law of H. E. The Viceroy and Lady Wawell, and further resolved that the following message be conveyed to H. E. the Viceroy on behalf of the citizens of Mysore:

"The public of Mysore City have learnt with deep sense of sorrow of the untimely demise of Your Excellency's son-in-law, and beg to convey to your Excellency and Lady Wavell and your daughter, their sincerest sympathies in your sad bereavement."

Mr. G. R. Josyer was authorised to forward the message to H. E. Lord Wavell, and has done so.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

[ಸರ್ವಸ್ಯ ವೇದಜಾತಸ್ಯ ಪ್ರಕೃತಿಃ ಪ್ರಣವಃ ; ಪ್ರಣವಸ್ಯಚ ಪ್ರಕೃತಿಃ ಅಕಾರಃ ; ಪ್ರಣವವಿಕಾರೋ ವೇದಃ ಸ್ವಪ್ರಕೃತಿಭೂತೇ ಪ್ರಣವೇ ಲೀನಃ ; ಪ್ರಣವೋಪಿ ಅಕಾರ ವಿಕಾರಭೂತ ಸ್ವಪ್ರಕೃತಾವಕಾರೇ ಲೀನಃ ; ತಸ್ಯ ಪ್ರಣವಪ್ರಕೃತಿಭೂತಸ್ಯ ಅಕಾರಸ್ಯ ಯಃ ಪರಃ ವಾಚ್ಯಃ ಸಃ ಮಹೇಶ್ವರಃ—The radical form of being for every thing born of the Vedas is *pranava*; the radical form of *pranava* is ಅಕಾರ; Veda which is the changed state of *pranava* is merged in its radical form which is pranava; pranava which is the changed form of ಅಕಾರ, in its turn, is merged in its radical form which is ಅಕಾರ. The significance of ಅಕಾರ which is the radical form of *pranava*, is Mahesvara or Para-Brahman.]

Pranava should be used both at the beginning and at the end of recitation of a Veda Mantra. Otherwise, in the former case it will leak out and in the latter case it will scatter away. As *pranava* is a vowel, it is ಸರ್ವಶಬ್ದವಾಚ್ಯ. Like a pill-box it covers the Veda at the beginning and at the end. Further it merges in *prakriti* and the signification of that *prakriti* is Sarveswara. Hence it follows that ಅಕಾರ is the cause of *pranava*.

(d) The merger of *pranava* in *prakriti* is its merger in its own cause of ಅಕಾರ. Hence ಬ್ರಹ್ಮವಾಚಕತ್ವ, which is the material cause of the universe and which is *prakriti* to all the things signified by all the words, results to ಅಕಾರ which is the *prakriti* to all the words. Therefore ಸರ್ವಕಾರಣತ್ವ is read in ಅಕಾರ

ಅಷ್ಟಾಕ್ಷರಶರೀರಾಂಗೆ ಪ್ರಣವಾದ್ಯಕ್ಷರೇಣತು ।
ಅಕಾರೇಣಾಖಿಲಾಧಾರಃ ಪರಮಾತ್ಮಾಭಿಧೀಯತೆ ॥

ಸಮಸ್ತಶಬ್ದಮೂಲತ್ವಾದಕಾರಸ್ಯ ಸ್ವಭಾವತಃ ।
ಸಮಸ್ತವಾಚ್ಯಮೂಲತ್ವಾದ್ಬ್ರಹ್ಮಣೋಪಿ ಸ್ವಭಾವತಃ ।
ವಾಚ್ಯವಾಚಕಸಮ್ಬನ್ಧಸ್ತಯೋರರ್ಥಕೃತೀಯುತೆ ।

Isvara who is the cause of all the universe, is the significance of ಅಕಾರ which is the cause of all the words. In this manner of being the ವಾಚಕ of the Kosmos-cause Isvara, ಅಕಾರ manifests All-cause. The ಸಾಮಾನಾಧಿಕರಣ್ಯಶ್ರುತಿ "ಅಕಾರೋವೈ ಸರ್ವಾವಾಕ್" (ಅಕಾರ is the cause of all words) is therefore ಕಾರಣತ್ವನಿಬನ್ಧನ. "ಸರ್ವಂಖಲ್ವಿದಂ ಬ್ರಹ್ಮತಜ್ಜಲಾನಿತಿಶಾನ್ತಉಪಾಸೀತ"—all this is Brahman; as it is born of Brahman, as it merges in Brahman, as it gets its life in Brahman, and is protected by Him that is this—As by this ಸಾಮಾನಾಧಿಕರಣ್ಯ to Brahman results the cause of all things signified by all words, in a like manner it is told that ಅಕಾರ is the cause of all words.

3. The letter ಅ has its birth in the root "ಅವ ರಕ್ಷಣಗತಿಹಿಂಸಾದಿಭ್ಯಃ. Hence ಅವತಿ when it means ಸೃಜತಿ (evolves or creates) tells the cause, and when it means ರಕ್ಷತಿ (protects) tells protector-ship. Hence ಅಕಾರ as the *prakriti* of ಓಂ (ಪ್ರಣವಸ್ಯಪ್ರಕೃತಿರಕಾರಃ) signifies the cause, and as the significance of its root (ಅವರಕ್ಷಣೇ) manifests protectionship. Thus ಅಕಾರ is the cause of all words and signifies the Lord who alone is the cause of the whole universe and is the All-protector.

4 (a) The letter ಅ is the abbreviated of Narayana for the reason that it (ಅ) signifies the Lord of All-Protection.

(To be continued)

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THF MARRIAGE RING

The marriage ring was originally the visible symbol of the husband's pledge to endow his wife with his goods and name ; it was the outward sign of her authority for all to see

Long ages ago primitive man us ng his simple stone tools, beat grains of soft metal into the shape of a circle, and wore it upon his finger or thumb to satisfy his sense of vanity.

The ancient Greeks with their love of pomp and luxury vied with each other in the beauty and costliness of their rings ; the Romans and Spartans, being of sterner mould, contented themselves with rings of iron They regarded the ring primarily as a symbol of freedom, even an iron ring could only be worn by those who were freed-men. Eventually, at the time af the Roman Empire, free citizens were entitled to wear rings of gold, freedmen rings of silver, and slaves rings af iron. Later on these distinctions were dropped and every man could display whatever ring his vanity suggested or his packet could afford.

The treacherous Venetian of the Middle Ages made use of poison rings to rid himself of some inconvenient friend. The bezel of the ring was hollowed to hold the poison, the front being carved with an elaborate pattern, in the middle of which lay hid a sharp and hollowed point. A scratch received when clasping the hand of the wearer meant swift death.

In religious life the ring has always played an important part. That used at the investiture of the Pope is named the Fisherman's Ring for it bears the device of St. Peter, in a Boat On the death of a Pope, his ring is broken into pieces. A new ring with the space for the Papal name left blank, is taken tnto the conclave and placed on the finger of the newly-elected Pontiff, who then declares the name he will assume and hands back the ring to be engraved.

The women of many savage tribes wear rings made of bone ivory, copper or gold in their noses and ears—not on their fingers, since this world interfere with their manual work and utility before beauty is the practical motto of primitive races in regard to their womenfolk.

Signet rings apart from their use as adornment have a definitely historical significance. Pressing its seal on the warm wax of a document which then handed to an envoy or favourite, gave to their subsequent words and deeds the full authority of the ring's owner

But to the young g rl of today, the most important ths most romantic ring of all is the engagement ring, the little circle that signifies the willingness of a man to become her slave, and which leads to the plain gold band—symbol of the stability and privileges attending the state of being a married woman!

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BABY'S TOYS

Many mothers find the toddler stage a difficult one. Baby is no longer content with inanimate toys and his restless urge for activity and something to do brings him continually under his mother's feet. A worrying matter in the middle of a busy morning! Usually she finds that he plays happily for a time, but no one thing holds his interest for long.

If a child is of a very active nature, and still in the play-pen stage, he may resent most the restricted space, feeling that it limits his activities. At this stage, he wants toys requiring effort and concentration. Bricks of varying sizes interest a child who enjoys concentrated effort. Also, a box of animals that he can arrange into a farm-yard; wooden "apples" with a few paper bags; a set of doll's saucepans with lids that he can put on and take off; boxes with lids and large spoons that glitter and make a sound when clapped together.

The sand-box rarely fails to amuse a child. Two boxes are needed, one containing some clean sand. With two large wooden spoons or a scoop he will amuse himself for a long time transferring the sand from one box to the other and then back again. A word from mother now and again is probably all that he will require in the way of mothering. In playing alone he is learning to rely upon himself for amusement, and creating fresh ideas "off his own bat." In later life when conditions throw him on his own resources, the lessons acquired in the play-pen may bring good results

When walking is established the toddler wants to be on the go. A toy that he can pull or push about, loaded, perhaps, with bricks or sand, will hold the interest astonishingly. A small box on wheels is a great joy to the energetic youngster of either sex. With a little imagination it is in turn a lorry going to the docks, the Lord Mayor's or Cindrella's coach, and a coach taking a load of holiday-makers to the seaside. It's wonderful what a child can do when imagination takes the reins!

ADVICE TO CIVILIANS

Presiding over the 19th annual general meeting of the Mysore Civil Service Association held on Saturday last, Mr O. Pulla Reddi I.C.S., Minister for Revenue observed that Mysore was bound to be influenced by the currents which affected India and the wider world. He advised them therefore to learn to be good Europeans, good Indians and good citizens of the world.

Mr. Pulla Reddi added that as things stood at present, communal representation in services was a principle of social justice, but the persistence of the communal outlook after one's entry into the service might well prove a major public disaster. In the parliamentary type of Government, the Civil Service was more or less indispensable because they represented and maintained that continuity in administration which was lacking at the top because of changing Ministries. Their knowledge and experience of administration proved useful to changing ministries and he was not true to the service who did not give them proper advice and faithful guidance.

THE HYDERABAD AFFAIR

H. E. H. the Nizam, in a Firman published in a Gezette Extraordinary, says:

"The recent disturbances and rioting, which took place at the houses of the President of the Council, and the Revenue Member in connection with the building of Ditchpalli Mosque, were deplorable and unseemly beyond expression It is the first incident of its kind that has happened in the history of Hyderabad. Time has now come for the Hyderabad Government to take energetic steps to punish the guilty in such a way as to be deterrent to other evil doers. Effective steps should be taken to preserve law and order, to protect the lives and honour and property of the citizens, for, no repetition of such disgraceful acts can be tolerated.

"I have accordingly issued orders to my Government to take within next two or three months all steps necessary to deal with the unfortunate case. Owing to the importance and delicacy of the matter I am personally interested in it, and direct my Council to keep me informed of the measures taken from time to time in this connection, and to submit to me for orders any proposals that may require my sanction."

The Rationalist.

Monday 1-4-1946.

MISMANAGED TEMPLES

God does not force Himself upon us. It does not matter to Him whether we thank Him or praise Him, or deny Him. For one man who may thank Him for being made a Minister or Probationer, or for an extension or double promotion, ten men will curse Him for neglecting them. For a hundred million people who may praise Him for giving them Victory, deserved or undeserved, two hundred million people may blame Him for putting them in slavery. Or even if the whole 2000 millions of mankind should render Him worship for some special favour, 10,000 millions of other earthly creatures might blaspheme Him for subjecting them to human greed, lust and gluttony.

So He is not much of a gainer. And it is all one to Him. The world with all its contents is but one test tube with some worms wriggling in its coloured liquid in His vast laboratory! It is not a loss to Him if a breeze knocks it down, and its contents evaporate!

The world is only a minor planet in the Solar System. And the Solar System itself is one amongst a thousand bigger systems in God's Universal Scheme!

No earthly scientist, however lauded, with or without the Noble prize or the British or Russian knighthood, Bhabha, or Saha or Huxley or Einstein, knows anything about them.

They know little even about the Solar System itself. They do not know whether the Moon, and Mars and Venus, are inhabited. For all they know, there may be men in them twice our size, or with four hands. They may be living a thousand years each, on six unrationed meals a day. They may be having the single wife, or plural wife, or free love system for all we know. They may move about in cars infinitely more luxurious than Rolls Royce, Mercedes Benz, Hispanio Sweeza, and Lincoln Zephirs, and in aeroplanes that defy gravity, and are therefore immune from accidents Their elections may be under the Single Transferable vote system, and ballot boxes made of gold and silver. They may have cathedrals vaster than St. Paul's of London and St. Peter's of Rome, grander palaces than Westminster and Kremlin and White House, and sky-scrapers which really scrape the sky and not pretend to scrape it when looked at from the ground! They may have all the things that we dream of, and things beyond our dreams!

The atom bomb is the biggest wonder of the age to us, and its inventor is lauded, and divulger clapped in jail. But there are atom bombs in the Sun, our little sun, which can reduce, not an island or a fraction of mankind, but the whole mankind and the globe itself into cinder!

Yet we are so foolish, so ignorant as to think that we are the cream of the world, and the biggest and most important thing in creation.

Some little-minded men are therefore apt to say, "Man is the noblest creation of God."

Conversely also it is said, "A personal God is the greatest creation of man". Similarly it is stated, "God has created man in His own image."

Having come to grant that there is a God, it is but psychological for man to imagine Him as a personal God with a human shape and form.

A horse which feels the urge to love and to mate seeks a mare, and not an ass or a cow. A Bull which feels the urge for companionship seeks a cow, and not an elephant or a buffalo. A dog in need of friendship goes to a female of its own kind, and not to a cat or a wolf. A Sparrow seeks to twitter and mate with a sparrow. A white-headed eagle seeks for its mate a white-headed eagle and not a crow. And man seeking the joy of companionship seeks a woman and not an Orangoutang.

So when intelligence dawns on him and he has to believe in God, he pictures Him in the human shape.

(To be continued) *Editor.*

Tighten your belt,
And share your food
with your neighbour.

MISMANAGED TEMPLES

We take the following from the "Tai-Nadu" of Bangalore, and present it for the consideration of His Highness's Government.

Editor.

"ಸ್ವಾಮಿ,

ನಾನೊಬ್ಬ ದೂರದೇಶದವ. ಪುಣ್ಯಕ್ಷೇತ್ರ ಯದುಗಿರಿಯ [ಮೇಲುಕೋಟಿ] ವೈರಮುಡಿ ಸೇವಿಸಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ ಖರ್ಚಿನ ವೆಚ್ಚಕ್ಕೆ ಬೆದರದೆ ಬಲು ದೂರದೇಶದಿಂದ ಬಂದೆ. ಯದುಗಿರಿ ಯದು ಕುಲಗಳ ಸಂಬಂಧ ಬಹಳ ಹಿರಿದು. ಬಲು ಹಿಂದಿನಿಂದ ಆ ಸಂಬಂಧಕ್ಕೆ ಎಡರು ಬಂದಿಲ್ಲ. ರಾಜಒಡೆಯರವರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್‌ರವರು ಮತ್ತಿತರ ರಾಜಮನೆತನದವರೂ ಯದುಗಿರಿಯ ಬಗ್ಗೆ ಬಹಳ ಅಭಿಮಾನ ತೋರಿಸಿದ್ದಾರೆ. ರಾಜಒಡೆಯವರಂತೂ ವರ್ಷಕ್ಕೊಮ್ಮೆ ಒಂದೇದಿನ ಧರಿಸುತ್ತಿದ್ದ ವೈರಮುಡಿ ಕಂಡು, ಬಿಂ ಎನ್ನಿಸದಿರಬೆಂದು ರಾಜಮುಡಿ ವಜ್ರಕಿರೀಟ ಮಾಡಿಸಿ ಅಷ್ಟತೀರ್ಥೋತ್ಸವ ಏರ್ಪಡಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೂ ಅಂತೆಯೇ ಕೃಷ್ಣರಾಜಮುಡಿ ಅಮೂಲ್ಯ ಕಿರೀಟ ಚಲುವರಾಯನಿಗೆ ಧರಿಸಿ ತಮ್ಮ ಹುಟ್ಟದ ಹಬ್ಬದಂದು ತಿರುನಾರಾಯಣನಿಗೆ ಮಹಾಭಿಷೇಕ ಹಿರಿ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದ್ದಾರೆ. ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವದ ಅಂಗವಾಗಿ ಹಿಂಹಬ್ಬದ ಮೊದಲು ಕಿರಿಹಬ್ಬ ತೆಪ್ಪ ತಿರುನಾಳು ರಾಜ ಒಡೆಯರವರು ಏರ್ಪಡಿಸಿದ್ದೇ. ಈ ವಿಷಯ ನನಗೆ ಈ ವರ್ಷವೇ ತಿಳಿಯಬಂದುದು. ಅದನ್ನು ಸಂದರ್ಶಿಸಿ ಕೃತಾರ್ಥನಾಗಬಯಸಿ ನಾ ಬಂದೆ. ಮೂರುದಿನಕ್ಕೆ ಮೊದಲಿಂದ ತೆಪ್ಪೋತ್ಸವದ ಮುಂಟಪಕ್ಕೆ ದೇವನೇನನಿಗೆ ಉತ್ಸವ. ಮೂರನೆಯ ದಿನವೇ ತೆಪ್ಪೋತ್ಸವ. ಆ ಉತ್ಸವದಂದು ಅಶ್ವಿನೀ ನಕ್ಷತ್ರ. ಅಂದು ರಾಜಒಡೆಯರವರ ವರ್ಷವರ್ಧಂತಿ. ವರ್ಷವರ್ಧಂತಿಯ ಸವಿನೆನಪಿಗಾಗಿ ಈ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದರಂತೆ. ಈ ತಿಂಗಳ ಆರನೆಯ ದಿನ ಆ ಉತ್ಸವ ನಡೆಯಿತು. ದೂರದೇಶದ ಹತ್ತಾರುಸಾಸಿರ ಜನರಿಗಾದ ಕಷ್ಟನಷ್ಟ ಅಪಾರ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಮೂರೂ ಸಂಜೆಯಲ್ಲಿ ನಡೆಯಬೇಕಾದ ಉತ್ಸವ ರಾತ್ರಿ ೧೨ ಘಂಟೆಯನೇಲೆ ಮೊದಲಿಟ್ಟಿತು. ಕಟ್ಟದ್ದ ತೆಪ್ಪವೂ ಅಬಂದ್ರೆ. ಅಂದು ಮತ್ಯಾವ ಉತ್ಸವವೂ ಇಲ್ಲ. ಬೆಳಗ್ಗೆಯೆಲ್ಲಾ ಪೂರ್ಣವಿರಾಮವಂತೆ. ತೆಪ್ಪಕಟ್ಟಲು ರಾತ್ರಿ ಹತ್ತು ಹೊಡೆದನೇಲೆ ಸನ್ನಾಹ. ಮನೆಮನೆಯಿಂದಲೂ ಬಿದಿರು ಬೂತಾಳೆ ಬೆಂಡುಗಳ ಯಾಚಕ. ಅಂತೂ ಕಲ್ಯಾಣಿಯಲ್ಲಿ ತೆಪ್ಪದನೇಲೆ ದೇವರನ್ನು ಕೂರಿಸಿದ ಶಾಸ್ತ್ರವಾಯಿತು. ಜೀವ ಎಡಗೈಯಲ್ಲಿ ಹಿಡಿದು ದಡದಲ್ಲೇ ಒಂದು ಪ್ರದಕ್ಷಿಣೆ ಹಾಕಿಸಿದ್ದೂ ಆಯಿತು. ದೇವರು ಮುಳುಗುವುದೊಂದು ಬಾಕಿ. ಉಳಿದೆಲ್ಲಾ ತಾಪತ್ರಯಗಳೂ ನಡೆದುವು. ದೇವರೇ ಮುಳುಗಿದನೇಲೆ ಮತ್ತಾರಿಗೆ ವೈರಮುಡಿ ಧರಿಸೋಣ. ವರ್ಷಕ್ಕೊಂದು ಉತ್ಸವದಲ್ಲಿ ಅದೂ ನಾಡಿನ ಹತ್ತಾರುಸಾಸಿರ ಜನ ನೆರೆದಿರುವಾಗ ಈ ರೀತಿ ಅನ್ಯಾಯಗಳಿಗೆ ಅಸ್ಪದ ಕೊಡುವದು ಒಳಿತಲ್ಲ. ಇನ್ನೂ ಕಾಲ ಮಿಂಚಿಲ್ಲ ಮತ್ತು ೧೫ ದಿನಗಳು ಎಡೆಬಿಡದೆ ಉತ್ಸವ ನಡೆಯಲಿದೆ. ಅಧಿಕಾರಿಗಳು ಮುಂಜಾಗ್ರತೆವಹಿಸಿ ಕಾಲಕಾಲಕ್ಕೆ ಸಕಾಲಕ್ಕೆ ಉತ್ಸವ ನಡೆಯುವಂತೆ ಏರ್ಪಡಿಸಿ ಅನೇಕ ಸಾಸಿರ ಜನರ ಮನ ತಣಿಸಿದರೆ ಅವರ ಪ್ರಯಾಣದ ವೆಚ್ಚ ಕಷ್ಟನಷ್ಟಗಳು ಸಾರ್ಥಕವಾಗುವುವು. ರಾತ್ರಿ ೧೨ ಘಂಟೆಯೊಳಗಾಗಿ ಎಲ್ಲ ಉತ್ಸವಗಳೂ ಮುಗಿಯುವಂತೆ ಅಧಿಕಾರಿಗಳು ಇನ್ನು ಮೇಲಾದರೂ ನಿಗಾ ಕೊಡುವರೆಂದು ನಂಬುತ್ತೇನೆ. ಒಬ್ಬ ಭಕ್ತ."

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(b) ಜೀವನಾಜೀವನಂ ಸರ್ವಂ ವಿಷ್ಣೋರ್ಯದವಿರಿಚ್ಯತೆ ।
ನಾರಂ ತದಯನಂ ಯಸ್ಯತೆ ಸನಾರಾಯಣಸ್ಮೃತಃ ॥

The word ನಾರ in ನಾರಾಯಣ signifies the sentients and the non-sentients; and the word ಅಯನ-ಈಯತೆ-ಅಸ್ಮಿನ್ ಇತ್ಯಯನಮ್—signifies support-seeking; ನಾರಂ-ಜೀವನಾಜೀವನವಸ್ತು-ಯಸ್ಯ-ಅಯನಂ ಆಶ್ರಯಃ-ಶರೀರಂ ಪಃ ನಾರಾಯಣಃ. Though thus the term ನಾರಾಯಣಃ manifests only His possessing every thing as His body, it also establishes by implication by the fact that *saririn* (the in dwelling soul) is the protector of sarira (body), that he is also the All-Protector. [Vide also Gospel No. 22 under "2. ರಕ್ಷಕರ್-ರಕ್ಷ್ಯಮ್ (c)]

(c) "ಯತೋವಾಇಮಾನಿಭೂತಾನಿಜಾಯನ್ತೆ
ಯೇನಜಾತಾನಿಜೀವನ್ತಿ" (Taitt.)

From whom all things are born and by whom what are born exist.

ಸವಿವಸ್ಯಜ್ಯಸ್ಯಚ ಸರ್ಗಕರ್ತಾ ಸವಿವಪಾತ್ಯತ್ತಿಚ ಪಾಲ್ಯತೇಚ ।
ಬ್ರಹ್ಮಾದ್ಯವಸ್ಥಾಭಿರಶೇಷಮೂರ್ತಿರ್ವಿಷ್ಣುರ್ವರಿಷ್ಠೋ ವರದೋ
ವರೇಣ್ಯಃ ॥ (Vish. Pur. 1-2-70)

He only is the evolver and the evolved; He alone is the dissolver and the dissolved: He alone is the protector and the protected; Vishnu who possesses everything as His body in the shape of Brahma and the like, is the highest as he is untouched by the flaws or sins of the *chits* or *achits* that constitute His body; He is the benefactor as He grants them the positions of the evolver and the like; and He is the chief as He is their refuge in enabling them to discharge their functions successfully.

(d) That the entire catagory of achits and the mass of chits are the bodies of Narayana is told in the Sruti.

"ಪೃಥಿವ್ಯಾಂತಿಷ್ಠನ್.....ಅತ್ಮಾನ್ತರ್ಯಾಮ್ಯಮೃತಃ"

[Wide G 22, para (7), (b) and (c)]

(e) Thus Sriman Narayana alone is the cause of the whole universe and is the All-Protector. ಅಕಾರ signifies such a lord and as such it signifies ಸರ್ವರಕ್ಷಕತ್ವ.

5. The following summary, though a reflection, is given. Veda is the cause of all terrestrial words. *Pranava* is the cause of all the Vedas. ಅಕಾರ is the cause of *pranava*. Hence it follows that ಅಕಾರ is the cause of all words. As ಅಕಾರ is abbreviated of the word Narayana which expounds Sarvesvara as the All-Protector. He having all things as His body, it signifies Emberuman who alone is the cause of the whole universe and is the All-Protector. By this are told the cause which is the significance of ಅಕಾರ as the *prakriti* of ಓಂ and the protectorship which is the significance of its root. Even when this significance of protectorship is read in ಅಕಾರ consequent on it's being the abbreviated of ನಾರಾಯಣ, it is well known that it is based on the significance established by the root-meaning.

Note 2. ಸರ್ವಸ್ಮಾತ್‌ಪರತ್ವ significance of ಅಕಾರ.

This aspect of ಅಕಾರ is manifested by its many uses in ವಿಷ್ಣುಪರತ್ವ. Vide the following:—

(a) "ಅ ಇತಿ ಬ್ರಹ್ಮ" (b) "ಅ ಇತಿ ಭಗವತೋ ನಾರಾಯಣಸ್ಯ ಪ್ರಥಮಾಭಿಧಾನಮ್." (c) "ಅಕಾರೋವೈ ವಿಷ್ಣುಃ." (d) "ಅಕಾರೋ ವಿಷ್ಣುವಾಚಕಃ." (e) "ಅಕ್ಷರಾಣಾಮಕಾರೋಽಸ್ಮಿ." (Gita 10-33). (f) "ಅಕಾರಾರ್ಥೋ ವಿಷ್ಣುರ್ಜಗದುದಯರಕ್ಷಾ ಪ್ರಳಯಕೃತ್." (ಅಷ್ಟಶ್ಲೋಕೀ.)

Note 3. ಶ್ರಿಯಃಪತಿತ್ವ significance of ಅಕಾರ

1. Lakshmi-Consortship has to be read in ಅಕಾರ.

(A) Because the natural state of Lakshmi or Lakshmi-Essence (ಲಕ್ಷ್ಮೀಸ್ವರೂಪ) taking its asylum n the ಅಕಾರ signified Bhagavan's Essence (ಭಗವತ್ಸ್ವರೂಪ) which is All-Cause and All-Protectorship, stands the identifier or pointer (ನಿರೂಪಕ) of the Lord; *(To be continued)*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
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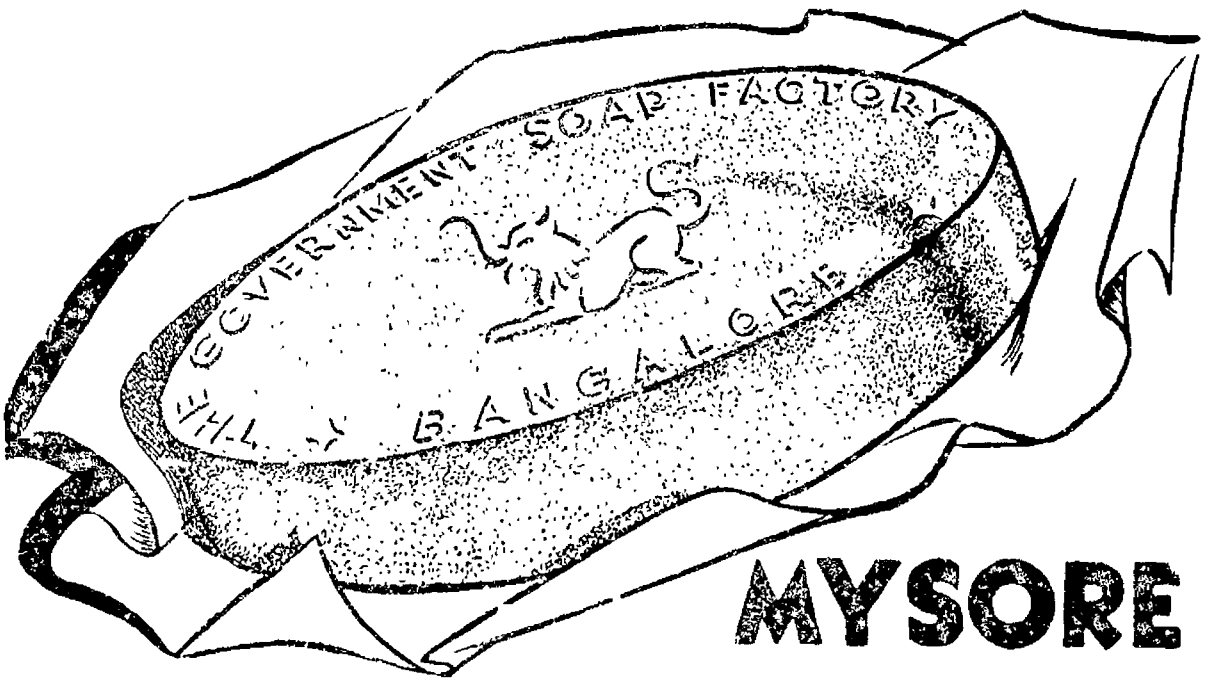

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 676, Chamarajа Road Mysore, and Published by G. E. JOSYER.

Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 30] MONDAY 8—4—1946 [PRICE 0—1—6

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FAMOUS DIAMONDS

The chief asset of precious stones is that they combine rarity, durability and beauty, and in this respect, diamonds reign supreme. The diamond alone among precious stones has the marvellous glowing fires of different colours, and the nearest approach to this feature is found in the Zircon of a dark greenish blue tint.

Regarding coloured stones the most admired are the pigeon-blood ruby, the grass-green emerald, and the royal-blue sapphire. Strange to say one of the results of civilisation is that mankind prefer the rare to the beautiful, and it is very probable that if diamonds could be made artificially at a low cost, they would only be used in a cheap form of jewellery, and would not be worn by people of the rich and upper classes.

Precious stone are sold under an international unit of weight called the carat, equal to about four grains.

Previous to this present war, the value of good diamonds was about £35 the carat wholesale. As the stone increases in size, the carat increases in value. A two carat diamond might be worth £70, but an emerald of the same weight would be worth £100.

The Koh-i-nur: The most famous diamond for all time is the Koh-i-nur, or Mountain of Light, weighing 108 carats It is said to have been found on the banks of the Godavery about 4,000 years ago: its authentic history dates from the year 1304. It was always in the possession of the Mogul Emperors until Nadir Shah obtained it when he captured Delhi in 1739. He was assassinated in 1747 and the Persian Empire fell to pieces. Of the 30 possessors of the stone, not one had a peaceful end, and the majority died from violence.

On the annexation of Lahore in 1849, it came into the possion of the East India Company, who presented it to Queen Victoria, and is now set in the State Crown. I will now endeavour to give some short information on other famous diamonds.

The Pitt or Regent: The Pitt diamond was found in 1701 in the mines at Portial on the Krishna River, about 150 miles distance from Golkonda, which was the centre of the mining industry from a trading point of view, and where the stones were cut.

Walter Pitt, the Governor of Fort St. George, Madras, bought it from a Parsee merchant for £20,400. It was purchased by the Duc D'Orleans for £135,000 in 1717 and previous to the present war belonged to the State jewels of France. It weighs 136 carats.

The Orlov: Is of interest as it retains its original Indian cutting. We first hear of it as belonging to Shah Jahan. Rumour has it that it was once the property of the great temple of Srirangam, near Trichinopoly, from where it was stolen, and eventually came in the possession of a Jewish dealer in London. Prince Orlov became the possessor of it for £90,000 and presented it to Empress Catherine II of Russia. The stone is now in the treasure house of the U.S.S.R. in Moscow. It weighs 200 carats.

The Sancy: The history of this stone is very involved, but we know that in 1570 it belonged to Signeur de Sancy, the French Ambassador at Constantinople, who sold it to Queen Elizabeth. James II sold it to Louis XIV of France for £25,000. At present it is thought to be in the possession of one of our Indian Rajas. It weighs 55 carats.

The Shah: Was found in S. India, and is of a pale yellow tint: weighs 88 carats. Is now in Moscow.

The Akbar Shah: Originally belonged to the Mogul Emperor Akbar, is engraved, and now in the possession of the Gaekwar of Baroda. Weighs 74 carats.

"THE RATIONALIST."

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The Nassak: Belongs to the Duke of Westminister. Originally belonged to a Mahratta Prince and fell into the hands of the East India Company in 1818. Weighs 80 carats.

Taj-i-mah: The "Crown of the Moon". Came from the mines on the Krishna River in South India. Is in the possession of the Shah of Persia. Weighs 146 carats.

The Eugene: Originally belonged to Empress Catherine II of Russia. Now belongs to the Gaekwar of Baroda. Weighs 51 carats.

The Hope: A famous diamond of deep sapphire blue colour. Now belongs to Mr. Edward Maclean. Is considered to be an unlucky stone. Weighs 44 carats.

The Nizam: Belongs to the Nizam of Hyderabad. Weighs 277 carats.

The Brazil: Also called the Star of the South. Purchased by the Gaekwar of Baroda for £40,000. Weighs 128 carats.

The Cullinan: The largest diamond ever found is known as the Cullinan. In the rough it weighed 3,106 carats, and came from the Premier Diamond Mine of South Africa It was valued at £150,000. It was presented to King Edward VII. From the original rough stone was cut two very large stones, one weighing 530 carats is the largest cut diamond in the world; it fits into the top of the King's Royal Sceptre. The second stone weighs 317 carats, and is set in the Imperial State Crown.

Other large South African Diamonds are:

"The Excelsior" weighing 995 carats; it was found in 1893, and was cut up into twenty-one brilliants, the biggest of which weighed 70 carats.

The "Imperial" weighed 457 carats, from which was cut a fine stone of 130 carats, and now belongs to the Nizam of Hyderabad.

The most perfect stone ever found is the Jonker, it weighed in the rough 725-726 carats and was bought by an American for £75,000.

COLOURED STONES

The Black Prince's Ruby is a large spinel ruby, abou two inches long. It is now in the Royal Crown.

The Charles II Sapphire, about 1½ inches long, is in the Royal Crown.

The Devonshire Emerald, of 1,383 crrats, or roughly 10 ounces, belongs to the Duke of Devonshire, and is full of flaws.

The finest rubies come from the Mogok Mines, ninety miles north-east of Mandalay. Very fine sapphires come from these mines also, but somehow the public have got into their heads that the best sapphires come from Ceylon; so these Burmese sapphires find their way down to the Colombo jewellers!

University Of Mysore

No. Ex. 5-172/45-46.

Office of the University of Mysore
Mysore, dated 29th March 1946.

NOTIFICATION.

It is hereby notified for the information of the public that the name of the "BANGALORE INTERMEDIATE COLLEGE", Visveswarapuram, Bangalore City, has been changed to "VIJAYA INTERMEDIATE COLLEGE", Visveswarapuram, Bangalore City.

By Order,
Sd. D. S. GORDON
Registrar.

The Rationalist.

Monday 8-4-1946.

MISMANAGED TEMPLES

II

The normal human being is driven to believe in God by inference and analogy. The spiritual ones believe in Him by revelation. When we see a nice fountain pen, we ask the name of its maker, Sheafer or Parker, or Waterman. When we see a nice Motor Car we ask whether it is a Sun-beam, Talbot, Vauxhall, or Oldsmobile. When we see a nice painting we ask the name of the painter. When we hear a poem of beautiful wording and imagery, we ask who its author is. When we see an attractive little boy, we ask his father's name. When we see a field laden with golden corn we assume that some man has laboured to grow it. When we see a steam-ship chugging across the sea, we believe that it is being directed by some one inside.

So when the early men looked around them and saw Nature in its might, in its beauty, in its grandeur, and in its wisdom, not being F.R.S's of dulled insight and perverted intelligence, they did not assume that all that was an accident not worth thinking about, like a wart on a man's face, but the creation of a Great Living Force who was a treasure-house of power, greatness, beauty and wisdom.

Looking at just one of Nature's million objects, the human body, when unskinned it presents a mechanism more complex and intelligent than a Swiss chronometer. And the thing in it called Mind, which no microscope can see, and which "in itself can make a Heaven of Hell, and a Hell of Heaven," is a thing which God alone can produce, and no Madame Tussaud or Jakanachary could reproduce. You might produce a shape, equestrian or pedestrian, in brass or granite or marble, and call it Victoria, or Washington, Nelson, Munro, or Krishnaraj Wadiyar, but you cannot put into it the heart-beat or the circulation of the blood, or instil into it the heroism, the smiling eyes, or kindliness of heart of the original. Only God can do that. He can make it live, and die, and make it relive, as in the case of Christ, as Christians believe.

You sow a seed, and it shoots out, becomes a tree, and puts before you fruits, beautiful to see and to eat, oranges, mangos, plantains, apples, pears; or flowers, beautiful to see, to smell, and to wear; or grains on which man lives, and the failure of which makes Governments squirm and prance with anxiety and fear, and the people dry up and wither.

The captivating sight of a sunrise seen from a hill-top, or the colour-scheme of a sunset when the sky is scattered with fleecy clouds, is only possible in Nature, and no scenic artist or production engineer of Hollywood or Ellstree can equal or imitate. No human invention can overcast the sky with low-hanging clouds as in the Tropics, and fill them with that terrible combination of lightning and thunder which we witness in nature. No man can produce a 7900 mile diameter Globe, cover three fourths of it with water, and hold it up in the sky without support, and without a drop of the water spilling. Even if the whole Earth were converted into an electric power-house it cannot produce the heat and light of the noon-day Sun. No less a wonder is the Moon, full-moon, new moon, growing moon, pleasant to the eye, and pleasant to the heart.

All these and other marvellous phenomena of Nature made the early mind think, and it came to the conclusion that all these were manifestations of a single Supreme Being, all powerful, all seeing, all knowing. The genesis of these manifestations, their purpose, and their end, our faculties could not probe but could only speculate about, Moses, Manu, or Mahomet, each in his own way.

The Supreme Being having been recognised, some sections of humanity said that they would render It, or Him, thanks, prayer, and praise as an abstraction. They would assemble in a church with high dome, or in a tall-spired mosque, and dwell upon His great qualities, offer thanks for past favours, and seek benefits from Him.

But other sections felt that was all very well in talk, that the mind of the closed eye and bent head in the Church or Mosque, having nothing concrete to dwell upon in front of it, would be picturing the pretty faces in the congregation instead of God, or be thinking of how best to rob one's neighbour or townsmen without being discovered. That would neither make the heart purified nor the prayer effective.

Therefore, they said, let us give the abstract God a tangible shape, symbolising His great qualities, achievements and manifestations, and place it before the worshippers for the eye to contemplate, for the mind to visualise and rejoice in, and for the heart to be ennobled. Let us offer It of our best, our best food, best flowers, best perfumes, best music, and best vestments.

Many shapes are given to Him, to show that man is not His sole care, but that He embraces all creatures. Four heads are given to Him to show that He is all-seeing. Hands are given to Him, not for making snuff, or lighting a cigarette, or initialling an absurd order, but to symbolise His many functions in the Universe; and weapons to show His power to destroy evil. And the Consort by His side symbolises that side of Nature which procreates and nourishes all things born.

This the ignorant are pleased to characterise as idolatry. So In 1866 the Governor General in Council wrote to Chief Commissioner Bowring in Mysore, "Although the peculiar circumstances under which Mysore was administered might render it neeessary that certain classes of acts should be performed which would not be thought of in a purely British Province, yet where such acts were connected with idolatrous buildings and practices, there seemed to be no reason why any Christian officer of the Government, or indeed any Government officer as such should be called on to perform them."

(To be continued) *Editor.*

MYSORE MAHAJANA SABHA

The message of condolence sent by Mr. G. R. Josyer on behalf of the Mysore Mahajana Sabha to H. E. Lord Wavell, has been acknowledged as follows from "Viceroy's House," New Delhi; "Lord and Lady Wavell and Mrs. Astley send their grateful thanks for your kind message of sympathy in the sad loss which they have sustained."

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1.	A Victorian Statesman	0—4—0
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3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
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HOUSE OF RUBBISH

One of the most extraordinary houses in England has just been completed. It is decorated with thousands of bits of rubbish, and took one man 11 years to build.

The house is in a secluded corner of Chichester and the builder is a 72-yard-old ex-sailor, Mr. Tippen. He has built the house as a hobby—to keep himfelf young, he says.

The exterior is a mass of mosaic work in which broken plates, old bottles, tumblers and such things saved from dumps and incinerators are arranged.

Some of the 10 rooms have fire-places also lavishly decorated with rubbish.

COLOURS BLENDED

Every square inch is carefully thought out; colours are harmoniously blended. From a distance the rubbish gives the impression of rich marble!

Hundreds of these blocks are stored away in readiness for another house, because he says the present one is only an experiment. He will probably be well over 80 when he finishes the next one, but that does not worry him because he says he is going to live until he is 102.

TIT-BITS SAVED

He gets up each morning at 5 o'clock and visits the dumps and rubbish heaps in the district, bringing home sacks full of bottles, crockery, ornaments, dolls' heads and other junk. It does not matter how smashed they are, he can always fit them into his decoration schemes.

Men employed in refuse destruction bring him tit-bits, and neighbours never throw away a broken saucer—they know Mr. Tippen can make use of it.

When a press reporter asked him what made him take up this novel hobby, he said:

"I began my hobby by making decorated ornaments, bird baths and such things out of rubbish. Now I am devoting all my time and attention to my hobby."

MISMANAGED TEMPLES

We take the following from the "Tai-Nadu" of Bangalore, and present it for the consideration of His Highness's Government.

Editor.

"ಸ್ವಾಮಿ,

ನಾನೊಬ್ಬ ದೂರದೇಶದವ. ಪುಣ್ಯಕ್ಷೇತ್ರ ಯದುಗಿರಿಯ [ಮೇಲುಕೋಟೆ] ವೈರಮುಡಿ ಸೇವಿಸಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ ಖರ್ಚಿನ ವೆಚ್ಚಕ್ಕೆ ಬೆದರದೆ ಬಲು ದೂರದೇಶದಿಂದ ಬಂದೆ. ಯದುಗಿರಿ ಯದು ಕುಲಗಳ ಸಂಬಂಧ ಬಹಳ ಹಿರಿದು. ಬಲು ಹಿಂದಿನಿಂದ ಆ ಸಂಬಂಧಕ್ಕೆ ಎಡರು ಬಂದಿಲ್ಲ. ರಾಜಒಡೆಯರವರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್‌ರವರು ಮತ್ತಿತರ ರಾಜಮನೆತನದವರೂ ಯದುಗಿರಿಯ ಬಗ್ಗೆ ಬಹಳ ಅಭಿಮಾನ ತೋರಿಸಿದ್ದಾರೆ. ರಾಜಒಡೆಯರಂತೂ ವರ್ಷಕ್ಕೊಮ್ಮೆ ಒಂದೇದಿನ ಧರಿಸುತ್ತಿದ್ದ ವೈರಮುಡಿ ಕಂಡು, ಬಿಂ ಎನ್ನಿಸದಿರಲೆಂದು ರಾಜಮುಡಿ ವಜ್ರಕಿರೀಟ ಮಾಡಿಸಿ ಅಷ್ಟತೀರ್ಥೋತ್ಸವ ಏರ್ಪಡಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೂ ಅಂತೆಯೇ ಕೃಷ್ಣರಾಜಮುಡಿ ಅಮೂಲ್ಯ ಕಿರೀಟ ಚಲುವರಾಯನಿಗೆ ಧರಿಸಿ ತಮ್ಮ ಹುಟ್ಟಿದ ಹಬ್ಬದಂದು ತಿರುನಾರಾಯಣನಿಗೆ ಮಹಾಭಿಷೇಕ ಹಿರಿ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದ್ದಾರೆ. ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವದ ಅಂಗವಾಗಿ ಹಿರಿಹಬ್ಬದ ಮೊದಲು ಕಿರಿಹಬ್ಬ ತೆಪ್ಪ ತಿರುನಾಳು ರಾಜ ಒಡೆಯರವರು ಏರ್ಪಡಿಸಿದ್ದೇ. ಈ ವಿಷಯ ನನಗೆ ಈ ವರ್ಷವೇ ತಿಳಿಯಬಂದುದು. ಅದನ್ನು ಸಂದರ್ಶಿಸಿ ಕೃತಾರ್ಥನಾಗಬಯಸಿ ನಾ ಬಂದೆ. ಮೂರುದಿನಕ್ಕೆ ಮೊದಲಿಂದ ತೆಪ್ಪೋತ್ಸವದ ಮಂಟಪಕ್ಕೆ ದೇವದೇವನಿಗೆ ಉತ್ಸವ. ಮೂರನೆಯ ದಿನವೇ ತೆಪ್ಪೋತ್ಸವ. ಆ ಉತ್ಸವದಂದು ಅಶ್ವಿನೀ ನಕ್ಷತ್ರ. ಅಂದು ರಾಜಒಡೆಯರವರ ವರ್ಷವರ್ಧಂತಿ. ವರ್ಷವರ್ಧಂತಿಯ ಸವಿನೆನಪಿಗಾಗಿ ಈ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದರಂತೆ. ಈ ತಿಂಗಳ ಆರನೆಯ ದಿನ ಆ ಉತ್ಸವ ನಡೆಯಿತು. ದೂರದೇಶದ ಹತ್ತಾರುಸಾಸಿರ ಜನರಿಗಾವ ಕಷ್ಟನಷ್ಟ ಅವಾರ-ಅಪ್ಪಿಪ್ಪಟ್ಟಲ್ಲ. ಮೂರೂ ಸಂಜೆಯಲ್ಲಿ ನಡೆಯಬೇಕಾದ ಉತ್ಸವ ರಾತ್ರಿ ೧೨ ಘಂಟೆಯಮೇಲೆ ಮೊದಲಿಟ್ಟಿತು. ಕಟ್ಟಿದ್ದ ತೆಪ್ಪವೂ ಅಬಂದ್ರೆ. ಅಂದು ಮತ್ಯಾವ ಉತ್ಸವವೂ ಇಲ್ಲ. ಬೆಳಗ್ಗೆಯೆಲ್ಲಾ ಪೂರ್ಣವಿರಾಮವಂತೆ. ತೆಪ್ಪಕಟ್ಟಲು ರಾತ್ರಿ ಹತ್ತು ಹೊಡೆದಮೇಲೆ ಸನ್ನಾಹ. ಮನೆಮನೆಯಿಂದಲೂ ಬಿದಿರು ಬೂತಾಳೆ ಬೆಂಡುಗಳ ಯಾಚಕ. ಅಂತೂ ಕಲ್ಯಾಣಿಯಲ್ಲಿ ತೆಪ್ಪದಮೇಲೆ ದೇವರನ್ನು ಕೂರಿಸಿದ ಶಾಸ್ತ್ರವಾಯಿತು. ಜೀವ ಎಡಗೈಯಲ್ಲಿ ಹಿಡಿದು ದಡದಲ್ಲೇ ಒಂದು ಪ್ರದಕ್ಷಿಣೆ ಹಾಕಿಸಿದ್ದೂ ಆಯಿತು. ದೇವರು ಮುಳುಗುವುದೊಂದು ಬಾಕಿ. ಉಳಿದೆಲ್ಲಾ ತಾಪತ್ರಯಗಳೂ ನಡೆದುವು. ದೇವರೇ ಮುಳುಗಿದಮೇಲೆ ಮತ್ತಾರಿಗೆ ವೈರಮುಡಿ ಧರಿಸೋಣ. ವರ್ಷಕ್ಕೊಂದು ಉತ್ಸವದಲ್ಲಿ ಅದೂ ನಾಡಿನ ಹತ್ತಾರುಸಾಸಿರ ಜನ ನೆರೆದಿರುವಾಗ ಈ ರೀತಿ ಅನ್ಯಾಯಗಳಿಗೆ ಅಪ್ಪದ ಕೊಡುವದು ಒಳಿತಲ್ಲ. ಇನ್ನೂ ಕಾಲ ವಿಾರಿಲ್ಲ ಮತ್ತು ೧೫ ದಿನಗಳು ಎಡೆಬಿಡದೆ ಉತ್ಸವ ನಡೆಯಲಿದೆ. ಅಧಿಕಾರಿಗಳು ಮುಂಜಾಗ್ರತೆವಹಿಸಿ ಕಾಲಕಾಲಕ್ಕೆ ಸಕಾಲಕ್ಕೆ ಉತ್ಸವ ನಡೆಯುವಂತೆ ಏರ್ಪಡಿಸಿ ಅನೇಕ ಸಾಸಿರ ಜನರ ಮನ ತಣಿಸಿದರೆ ಅವರ ಪ್ರಯಾಣದ ವೆಚ್ಚ ಕಷ್ಟನಿಷ್ಠುರಗಳು ಸಾರ್ಥಕವಾಗುವುವು. ರಾತ್ರಿ ೧೨ ಘಂಟೆಯೊಳಗಾಗಿ ಎಲ್ಲ ಉತ್ಸವಗಳೂ ಮುಗಿಯುವಂತೆ ಅಧಿಕಾರಿಗಳು ಇನ್ನು ಮೇಲಾದರೂ ನಿಗಾ ಕೊಡುವರೆಂದು ನಂಬುತ್ತೇನೆ. ಒಬ್ಬ ಭಕ್ತ."

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(B) Because to the Protectionship signified by ಅಕಾರ, Her (Lakshmi's) presence with Him as the Mediatrix is necessary; and

(C) Because the correlated to ಶೇಷತ್ವ which is manifested by the latent dative of ಅಕಾರ is ಮಿಥುನ or coupleship.

2. Ground No. A (i) From its ordinary attributes if a doubt arises as to which a particular thing is, the attribute or characteristic or *dharma* which identifies or points out the thing, is ಸ್ವರೂಪ ನಿರೂಪಕ. Without any relation with other things in any form, it is ಶ್ರಿಯಃಪತಿತ್ವ that is the special characteristic of the signification of ಅಕಾರ, who is Bhagavan Hence ಲಕ್ಷ್ಮೀಸ್ವರೂಪ which is the correlated to ಶ್ರಿಯಃಪತಿತ್ವ is the ನಿರೂಪಕ of ಭಗವತ್ಸ್ವರೂಪ. This ನಿರೂಪಕ is also declared in Lakshmitantra-2,

ಆತ್ಮಾ ಸ ಸರ್ವಭೂತಾನಾ ಮಹಮ್ಬ್ರಹ್ಮೋ ಹರಿಸ್ಮೃತಃ ।
ಅಹನ್ತಾಬ್ರಹ್ಮಣಸ್ತಸ್ಯಾಹಮಸ್ಮಿ ಸನಾತನೀ ॥
ಅಹನ್ತಯಾವಿನಾಽಹಂಹಿ ನಿರುಪಾಖ್ಯೋ ನಸಿದ್ಧ್ಯತಿ ।
ಅಹಮರ್ಥಂವಿನಾಽಹನ್ತಾ ನಿರಾಧಾರಾ ನಸಿಧ್ಯತಿ ॥

Pervading all beings as the indwelling soul (Antaryamin) Bhagavad-Svarupa, the signification of ಅಹಮ್, has in it (Lakshmi-Svarupa) named as ಅಹನ್ತಾರೂಪ and also as ನಿರೂಪಕ in the form of ಅಹನ್ತಾ. [ಅಹನ್ತಾ—a special characteristic of *atma* which is the ಅಹಮ್ thing; this in Sarvesvara is in the form of ಲಕ್ಷ್ಮೀಸ್ವರೂಪ. That is to say. Lakshmi alone is the ಸ್ವರೂಪ ನಿರೂಪಕ of Sarvesvara.]

Sri Ramanuja says—"ಶ್ರಿಯಃಪತಿರ್ನಿಖಿಲಹೇಯಪ್ರತ್ಯನೀಕಃ"—ಶ್ರಿಯಃಪತಿ is the entire opposite of every kind of evil—and thus declares ಶ್ರಿಯಃಪತಿತ್ವ as the ಪ್ರಧಾನ ನಿರೂಪಕ. His ಅಖಿಲಹೇಯಪ್ರತ್ಯನೀಕತ್ವ and the like are the attributes of ಶ್ರಿಯಃಪತಿ.

(ii) The eternal union (ನಿತ್ಯಯೋಗ) of the two—Bhagavan and Sri—is declared by the following:—

(a) ಪರಮಾತ್ಮಾಪರೋಯೋಸೌ ನಾರಾಯಣಸಮಾಹ್ವಯಃ ।
ತಸ್ಯಾನಪಾಯಿನೀಶಕ್ತಿರ್ದೇವೀ ತದ್ಧರ್ಮಚಾರಿಣೀ ॥

(Lakshmitantra.)

The Supreme Soul is Narayana. His Consort Sri, the observer of religious duties, is never separate from Him.

(b) "ಶ್ರಯತಿನಿತ್ಯಶ್ರೀಃ"—Sri is in the eternal service of the Lord. (c) "ತ್ವಾಂ ಶ್ರೀರಿತಿತ್ವದುಪಸಂಶ್ರಯಣಾನ್ನಿರಾಹುಃ." you are called Sri because of your asylum in Him. (d) "ಶ್ರಿಯಃಪತಿಃ"—The Lord of Sri. (e) "ವಿಷ್ಣುಪತ್ನೀ" Consort of Vishnu (f) "ವಿಷ್ಣೋಃಶ್ರೀರನಪಾಯಿನೀ" (Vish. Pur. 1-3-17). The Sri of Vishnu is never in separation from Him. She is adjectival to Bhagavan. This is the significance of (e) and (f). (g) "ಅನನ್ಯಾರಾಘವೇಣಾಹಂ ಭಾಸ್ಕರೇಣಪ್ರಭಾಯಥಾ" (Ram. Sund-21-15). I am linked to Rama like the Day-god and his sun-shine. (h) "ನಜೀವೇಯಂ ಕ್ಷಣಮಪಿ" (Id. 56-10). I (Sri Rama) cannot live even for a second (without Sita.) Sri cannot be without Bhagavan and Bhagavan cannot be without Sri; the one can never be separate from the other. This is the significance of (g) and (h). (i) "ಶ್ರೀವತ್ಸವಕ್ಷಾ ನಿತ್ಯಶ್ರೀಃ" (Ram. U. 114-15). He has the mark of ಶ್ರೀವತ್ಸ on his breast and He is with Sri eternally. She is the cause for ಭಗವತ್ಸ್ವರೂಪ being distinct from every other ಸ್ವರೂಪ. This is the significance of (d) and (i).

(iii) The ಸ್ವರೂಪ, ರೂಪ, ಗುಣ, ವಿಭೂತಿ and the like of Bhagavan bear inseparable relation (ಅವಿನಾಭಾವ ಸಮ್ಬನ್ಧ) with those of Sri. They are in consonance with one another. This is declared by Vedas, Rishis, Alwars and Acharyas.

1. (a) Inseparable relation in respect of ಸ್ವರೂಪ—

1. "ದೇವಜುಷ್ಟಾಮ್" (Sri Sukta-5) Made the object of love *par* excellence by Deva who is "ದಿವ್ಯೋದೇವಏಕೋನಾರಾಯಣ" 2. "ಶ್ರೀಮನ್ನಾರಾಯಣ." Lakshmi-consorted Narayana. 3. "ಅಹನ್ತಾಬ್ರಹ್ಮಣಸ್ತಸ್ಯ....." Vide Note 2-2)

(b) ವಿಗ್ರಹಾನ್ವಯ—

1. ಕಾಚಾನ್ಯಾತ್ವಾಮೃತೇದೇವಿ ಸರ್ವಯಜ್ಞಮಯಂವಪುಃ ।
ಅಧ್ಯಾಸ್ತೇ ದೇವದೇವಸ್ಯ ಯೋಗಿಚಿನ್ತ್ಯಂಗದಾಭೃತಃ ॥

(Vish. Pu. 1-9-122) Sri resides in the bosom of the Lord. 2. ಶ್ರೀವತ್ಸವಕ್ಷಾನಿತ್ಯಶ್ರೀಃ—Vide above. 3. ಯಯೌ ವಕ್ಷಸ್ಥಲಂಹರೇಃ—(Vish. Pu. 1-9-105) Sri joined the bosom of Hari.

(To be continued)

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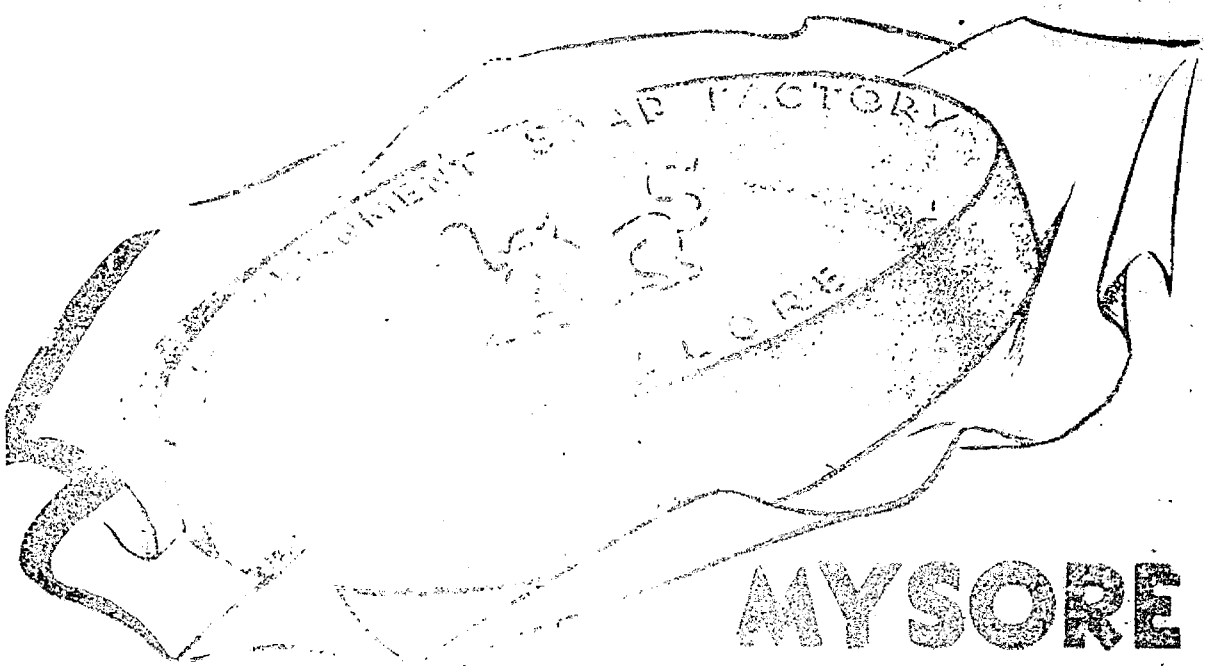

MYSORE SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

Printed at the Population Press, 6/6, Chamaraja Road Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 31] MONDAY 15—4—1946 [PRICE 0—1—6

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ARCHBISHOPS TAKE ACTION

The Archbishops of Cochin and Travancore States have issued a pastoral letter to all the churches, convents and monasteries calling upon them to enforce certain rules and regulations with regard to the mode of the dress of Christian women.

"Of late," the Archbishops observe "there is a growing tendency on the part of Christian women to forget decency and modesty and to exhibit themselves in vulgar dress which is against the cardinal tenets of Christianity.

"We view with alarm and dismay this contagion of fashion which is a new phase of paganism and which is working havoc throughout the world. This deplorable neglect of the demands of decency by women has created a new problem for the Church which requires immediate remedy.

"This vulgar liking of the taints of modern sets" the Archbishops point out, "is one of the growing pains of civilisation which is rocking the solid foundation of the modesty of Christian womanhood."

After explaining the "disruptive forces working" and "the deplorable outlook" of women ultimately leading to the downfall of society, Their Lordships have prescribed a minimum uniform standard in the mode of dress to be worn by Christian women in future.

"While no hard and fast rule can be laid down with regard to the attire of women" the Archbishops add "a minimum standard satisfying certain requirements of decency and modesty based on the conception of Oriental womenhood would be observed."

Prescribing a standard "based on the conception of Oriental Womanhood," their Lordships expect women to wear an upper garment whether it should be modern jacket or ancient "chatta" to be sufficiently long enough to cover half of their hands, and the lower portion of the garment whether it be "dothi" or modern skirt, sufficiently long to cover at least the knees. This instruction should be scrupulously observed and Their Lordships call upon the clergy and Ministers of the churches to enforce this by all means "whether by compulsion, admonition, threats or advice."

"Soft and transparent garments and sleeveless ultra modern blouse, etc., should be eschewed from the dressing code of Catholic women."

Appealing to the parents to "make a 'fait accompli' of this noble design, Their Lordships have asked them not to encourage their girls to participate in open athletic meets or to encourage 'vulgar dressing' of girls.

"It is the bounden duty of all those who have the welfare of Christian girls at heart," conclude the Archbishops, "parents, teachers heads of churches, convents, monasteries and other allied bodies to convince the flexible mind by disciplined reasoning to enforce this rule and even to refuse admission to such institutions if such sinners persist to exhibit in their vulgar dress which we consider to be against the mainstay of Christain civilisation."

This pastoral letter has been issued to the numerous Churches in Cochin and Travancore under the joint signatures of Their Lordships the Archbishops of Ernaculam, Verapoly and Trivandrum and the Bishops of Kottayam, Changancherry, Quilon Vijayapuram, Kottar, Cochin, Trichur and the Apostle Delegate of Thiruvalla.

We think the action of the Arch-Prelates has been none too soon, and is worthy of wider application, so as to apply to Hindu and Parsi gentle-women also. **Ed.**

REPRINTS AND BOOKLETS

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2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
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RELIGION

Religion has been for ages the most controversial conception of the human brain. Since when the human being conceived the idea of its superiority to brute animals, not to say of inanimate beings too,—the idea of religion took its rise. While the people were stagnant in different parts on the surface of this earth particular ideas of religion prevailed in particular parts. Later, as human intercourse expanded to different parts of the earth, the different ideas of religion touched one another and in that process religion under-went modifications and consolidations. Intelligence and imagination came into play and along with that the ideas of superiority and inferiority in the conception of religion.

The idea of religion in essence is universal and a unity. But when that idea came to be expressed and explained in words with the aid of intelligence and imagination it began to appear diversely clad and in a variety of colours as does the single coloured sun-light when passed through edged glasses. Great men having an insight of the religious ideal now and then appeared and spoke to the people, the object of every one of them being to indicate the unity of the ideal. But their followers understood them according to their own capacities and inclinations and grouped and ranged themselves in different camps. Clashes, violent or non-violent also followed. Side by side with political war-fare religious war-fare also went on, and human fraternity (in fact, fraternity in relation to all entities human and non-human), the basic principle of religion was, by reason of selfishness and superiority complex, confined to particular groups only

Even today when every part of the globe has had contact with every other part of it, when every nation and sub-nation has had the opportunity of knowing of every other, when people observing religion in superficially different ways have had the chance of coming together, when the trend of wisdom is towards unifying all the peoples on the globe into one single entity with feelings fraternal, with interests common, with outlook progressive for the well-being of all humanity taken together as one human nation, that some sections of humanity here and there should degenerate into primitive ways of segregation and stagnation is something which cannot be deplored lightly.

How enlightened is our human world! If the world war, from the grievous consequences of which the world has not yet freed itself, has not been enough to educate the human beings or some sections of it, how many more similar or graver ordeals do they need for enlightenment!

With feelings fraternal and co-operative, the interest of all human beings is one, the well-being of each and all; culture is one, the combined culture of all, and what is called culture-national, religious or other interests, and never can remain divided and separate, and all the parts go together to make one world culture; nation cannot remain divided, with emigration, imigration and coming together of the people of different parts; no nation so-called has remained exclusively original and all humanity in reality is one nation, human nation; religion is one, different aspects of it stressed in particular by different interpreters, but the whole remaining one, one universal religion.

So also among what we term inanimate entities, we may separate and try to keep them separate under compulsion for a time, but every particle of matter is acting within itself and inter-acting with other particles outside it constantly so as to become one whole. Everything perpetually gives and takes and this giving and taking makes everything one whole. When a wheel is turning round and round, no point on it is high no point low; so also when the globe spins round and round, and the planets, and the solar system, and all such systems known or unknown make their revolutions, they give and take and act as one infinite unity in spite of all the infinite variety within and throughout the whole. Man can realise this and live a life of progressive enlightenment.

D. L. A.

MARRIAGE

Chi. Sow. NANJAMMA daughter of Mr. Mirle N. Lakshminaranappa, B.A. B.L, with Chi. VENKATARAMIAH, son of Mr. Saligame Subba Rao, on the 17th inst. at No. 4 Sheshadri Road, Bangalore.

The Rationalist.

Monday 15-4-1946.

MISMANAGED TEMPLES

III

A fine Englishman, Yeatts-Brown, a soldier-writer, records the following statement of the symbolism of Indian temples by an Indian seer. It refers to the Temple of Jagannath in Puri.

"Everything connected with the worship of Jagannath is symbolical. The approach to the shrine of Jagannath is by avenues corresponding to man's life in the exterior and interior worlds. First there are the snares of the senses portrayed by paintings and sculptures which your missionaries describe as of "appalling indecency". Until a man is master of his gross body he cannot see God-head."

"But remember that we are only at the threshold of the Divinity symbolised by an earless, legless block of wood about yard high, which is Jagannath. If the worshipper is blinded by his carnal appetites in these outer courts, he must return and compose his mind, for he is not worthy of the God."

"Only with undistracted senses may he enter the Dancing Hall where the Devadasis portray the rhythms of Creation, not any longer in stone or paint, but in their living bodies. That is the second stage."

"From there the worshipper passes to the Audience Chamber where his eyes grow gradually accustomed to the 'Light Invisible'."

"The life of the blood is the spirit. The life of the spirit is God. God is spirit. You cannot know Him through the brain, but through the purified and exalted body. As food is turned by the body into blood, and the seed into life, so by the transmutation of Divine energy are ideas born. This is a hard saying, and may only be known through purification and active prayer, including *asana* and *mudra*. You will never understand your self, or the Creation of which you are a part, as long as you separate it into pieces. Every attribute of the Universe is in your mind. Every quality of your mind,—stiffness, strength, fear, joy—is reflected in your body, somewhere, somehow".

"Ours is a religion of the Unseen, but it must have a focus."

The Christian Churches and Moslem Mosques are just houses of prayer, whereas the Indian Temples are replicas of life and microcosms of the universe.

To talk of the image worship in them as idolotry is simple nonsense. So might saluting the Union Jack or the Stars and Stripes, or the Tricolour Flag be termed idolotry. So might laying a wreath on the Tomb of the Unknown Soldier, or on Lenin's or Sun Yat Sen's Tomb, be termed idolotry. So might the Roman Catholic's symbol of the Crucifix, the Moslem's worship of the Kaaba stone, the Free Mason's emblem, the kingly Sceptre, the carrying the Mace in the University Convocation be all termed idolotry.

But all these, and the image of the Hindu temple are but a media for focussing the mind and aiding concentration. "After we have risen to God-consciousness, we knock the scaffolding away", as the seer observed to Yeatts-Brown.

So long as the Hindus continue to cherish their religion as the goal of their life, the temples will continue their sources of inspiration and abodes of sanctity. Even

kingship thrives only on the reflected sanctity which it derives from the sanctity of the temples.

Therefore if feeding the famished, and restoration of tanks, are considered a fundamental duty of Government, the maintenance of temples and their proper functioning is also a fundamental duty of the Government, especially a Hindu Government as in the case of Mysore.

Unfortunately it cannot be said that temple management now-a-days in the State is up to the mark. The temples are all under Government management, but their lands are mismanaged and the proceeds scarcely reach the temples, and thus the donors' object is frustrated. Temple funds are frittered away without due check, and uneconomically, and the worship and *utsavas* are often haphazard and negligent.

Elsewhere in this issue we have printed a complaint from a disgusted pilgrim about the Melkote Temple. The Government do not seem to have realised that Melkote is one of the great pilgrim centres of Southern India, and the only one of that rank located within this State. They ought to be proud of it and maintain it with zealous care.

It was built nine-hundred years ago by Sri Ramanuja, with the aid of the Hoysala King, His Highness Bittideva, Maharaja of Tondanur.

(*To be continued*) *Editor.*

CELEBRATIONS

Messrs S. Vittal Rao & Son, Agents of Burmah Shell Company at Mysore, are celebrating *Sri Ramotsavam* at the Sri Ramachandra Temple owned by them in Srirampet, Mysore. A Varied programme by talented artistes in Harikatha, Music and Prasanga is drawing concourses of people every evening, and is to last a fortnight, from 10th to 24th inst.

MISMANAGED TEMPLES

We take the following from the "Tai-Nadu" of Bangalore, and present it for the consideration of His Highness's Government.

Editor.

"ಸ್ವಾಮಿ,

ನಾನೊಬ್ಬ ದೂರದೇಶದವ. ಪುಣ್ಯಕ್ಷೇತ್ರ ಯದುಗಿರಿಯ [ಮೇಲುಕೋಟಿ] ವೈರಮುಡಿ ಸೇವಿಸಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ ಖರ್ಚಿನ ವೆಚ್ಚಕ್ಕೆ ಬೆದರದೆ ಬಲು ದೂರದೇಶದಿಂದ ಬಂದೆ. ಯದುಗಿರಿ ಯದು ಕುಲಗಳ ಸಂಬಂಧ ಬಹಳ ಹಿರಿದು. ಬಲು ಹಿಂದಿನಿಂದ ಆ ಸಂಬಂಧಕ್ಕೆ ಎಡರು ಬಂದಿಲ್ಲ. ರಾಜಒಡೆಯರವರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್‌ರವರು ಮತ್ತಿತರ ರಾಜಮನೆತನದವರೂ ಯದುಗಿರಿಯ ಬಗ್ಗೆ ಬಹಳ ಅಭಿಮಾನ ತೋರಿಸಿದ್ದಾರೆ. ರಾಜಒಡೆಯವರಂತೂ ವರ್ಷಕ್ಕೊಮ್ಮೆ ಒಂದೇದಿನ ಧರಿಸುತ್ತಿದ್ದ ವೈರಮುಡಿ ಕಂಡು, ಬಿಂ ಎನ್ನಿಸದಿರಲೆಂದು ರಾಜಮುಡಿ ವಜ್ರಕಿರೀಟ ಮಾಡಿಸಿ ಅಷ್ಟತೀರ್ಥೋತ್ಸವ ಏರ್ಪಡಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೂ ಅಂತೆಯೇ ಕೃಷ್ಣರಾಜಮುಡಿ ಅಮೂಲ್ಯ ಕಿರೀಟ ಚಲುವರಾಯನಿಗೆ ಧರಿಸಿ ತಮ್ಮ ಹುಟ್ಟುವ ಹಬ್ಬದಂದು ತಿರುನಾರಾಯಣನಿಗೆ ಮಹಾಭಿಷೇಕ ಹಿರಿ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದ್ದಾರೆ. ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವದ ಅಂಗವಾಗಿ ಹಿರಿಹಬ್ಬದ ಮೊದಲು ಕಿರಿಹಬ್ಬ ತೆಪ್ಪ ತಿರುನಾಳು ರಾಜ ಒಡೆಯರವರು ಏರ್ಪಡಿಸಿದ್ದೇ. ಈ ವಿಷಯ ನನಗೆ ಈ ವರ್ಷವೇ ತಿಳಿಯಬಂದುದು. ಅದನ್ನು ಸಂದರ್ಶಿಸಿ ಕೃತಾರ್ಥನಾಗಬಯಸಿ ನಾ ಬಂದೆ. ಮೂರುದಿನಕ್ಕೆ ಮೊದಲಿಂದ ತೆಪ್ಪೋತ್ಸವದ ನುಂಟಪಕ್ಕೆ ದೇವದೇವನಿಗೆ ಉತ್ಸವ. ಮೂರನೆಯ ದಿನವೇ ತೆಪ್ಪೋತ್ಸವ. ಆ ಉತ್ಸವದಂದು ಅಶ್ವಿನೀ ನಕ್ಷತ್ರ. ಅಂದು ರಾಜಒಡೆಯರವರ ವರ್ಷವರ್ಧಂತಿ. ವರ್ಷವರ್ಧಂತಿಯ ಸವಿನೆನಪಿಗಾಗಿ ಈ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದರಂತೆ. ಈ ತಿಂಗಳ ಆರನೆಯ ದಿನ ಆ ಉತ್ಸವ ನಡೆಯಿತು. ದೂರದೇಶದ ಹತ್ತಾರುಸಾಸಿರ ಜನರಿಗಾದ ಕಷ್ಟನಷ್ಟ ಅಪಾರ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಮೂರೂ ಸಂಜೆಯಲ್ಲಿ ನಡೆಯಬೇಕಾದ ಉತ್ಸವ ರಾತ್ರಿ ೧೨ ಘಂಟೆಯಮೇಲೆ ಮೊದಲಿಟ್ಟತು. ಕಟ್ಟಿದ್ದ ತೆಪ್ಪವೂ ಅಬಂದ್ರೆ. ಅಂದು ಮತ್ಯಾವ ಉತ್ಸವವೂ ಇಲ್ಲ. ಬೆಳಗ್ಗೆಯೆಲ್ಲಾ ಪೂರ್ಣವಿರಾಮವಂತೆ. ತೆಪ್ಪಕಟ್ಟಲು ರಾತ್ರಿ ಹತ್ತು ಹೊಡೆದಮೇಲೆ ಸನ್ನಾಹ. ಮನೆಮನೆಯಿಂದಲೂ ಬಿದಿರು ಬೂತಾಳೆ ಬೆಂಡುಗಳ ಯಾಚಕ. ಅಂತೂ ಕಲ್ಯಾಣಿಯಲ್ಲಿ ತೆಪ್ಪದಮೇಲೆ ದೇವರನ್ನು ಕೂರಿಸಿದ ಶಾಸ್ತ್ರವಾಯಿತು. ಜೀವ ಎಡಗೈಯಲ್ಲಿ ಹಿಡಿದು ದಡದಲ್ಲೇ ಒಂದು ಪ್ರದಕ್ಷಿಣೆ ಹಾಕಿಸಿದ್ದೂ ಆಯಿತು. ದೇವರು ಮುಳುಗುವುದೊಂದು ಬಾಕಿ. ಉಳಿದೆಲ್ಲಾ ತಾಪತ್ರಯಗಳೂ ನಡೆದುವು. ದೇವರೇ ಮುಳುಗಿದಮೇಲೆ ಮತ್ತಾರಿಗೆ ವೈರಮುಡಿ ಧರಿಸೋಣ. ವರ್ಷಕ್ಕೊಂದು ಉತ್ಸವದಲ್ಲಿ ಅದೂ ನಾಡಿನ ಹತ್ತಾರುಸಾಸಿರ ಜನ ನೆರೆದಿರುವಾಗ ಈ ರೀತಿ ಅನ್ಯಾಯಗಳಿಗೆ ಅಸ್ಪದ ಕೊಡುವದು ಒಳಿತಲ್ಲ. ಇನ್ನೂ ಕಾಲ ವಿಶಾಲವಿಲ್ಲ ಮತ್ತು ೧೫ ದಿನಗಳು ಎಡೆಬಿಡದೆ ಉತ್ಸವ ನಡೆಯಲಿದೆ. ಅಧಿಕಾರಿಗಳು ಮುಂಜಾಗ್ರತೆವಹಿಸಿ ಕಾಲಕಾಲಕ್ಕೆ ಸಕಾಲಕ್ಕೆ ಉತ್ಸವ ನಡೆಯುವಂತೆ ಏರ್ಪಡಿಸಿ ಅನೇಕ ಸಾಸಿರ ಜನರ ಮನ ತಣಿಸಿದರೆ ಅವರ ಪ್ರಯಾಣದ ವೆಚ್ಚ ಕಷ್ಟನಿಷ್ಠುರಗಳು ಸಾರ್ಥಕವಾಗುವುವು. ರಾತ್ರಿ ೧೨ ಘಂಟೆಯೊಳಗಾಗಿ ಎಲ್ಲ ಉತ್ಸವಗಳೂ ಮುಗಿಯುವಂತೆ ಅಧಿಕಾರಿಗಳು ಇನ್ನು ಮೇಲಾದರೂ ನೆಗಾ ಕೊಡುವರೆಂದು ನಂಬುತ್ತೇನೆ. ಒಬ್ಬ ಭಕ್ತ."

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"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London :

"Mr. Srinivasan's 'Hindu Law in Mysore' will, of course, be primarily useful to a legal practitioner in the State of Mysore, but the law laid down in the Privy Council and the High Courts in British India is also sufficiently dealt with so that the book will be of interest to students outside Mysore and the prospective legislators..... He has been painstaking in marshalling his authorities and indicating the special contributions of the Mysore High Court and Legislature to the development of Hindu Law. Important points are hammered well home so that the dullest cannot fail to understand."

Price Rs. 8—0—0.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(c) ಗುಣಾವಿನಾಭಾವ—

ರಾಜರಾಜೋಪಿಲಸ್ಯಾಸ್ಯ ವಿಶ್ವಸ್ಯಪರಮೇಶ್ವರಃ ।
ಕಾನ್ತಸ್ಯತಸ್ಯದೇವಸ್ಯ ವಿಷ್ಣೋಸ್ಸದ್ಗುಣಶಾಲಿನಃ ।
ದಯಿತಾಹಂಸದಾದೇವೀ ಜ್ಞಾನಾನನ್ದಮಯಾಸದಾ ।
ಅನವದ್ಯಾsನವದ್ಯಾಂಗೀ ನಿತ್ಯಂ ತದ್ಧರ್ಮಧರ್ಮಿಣೀ ।

(Bhagavad-Sastra.)

(d) ವಿಭೂತ್ಯನ್ವಯ—

1. ವೈಕುಣ್ಠೇತು ಪರೇ ಲೋಕೇ ಶ್ರಿಯಾಸಾರ್ಧಂ ಜಗತ್ಪತಿಃ ।
ಆಸ್ತೇವಿಷ್ಣುರಚಿನ್ತ್ಯಾತ್ಮಾ ಭಕ್ತೈರ್ಭಾಗವತೈಸ್ಸಹ ॥ (ಶೈವೆ).

In the great city of Vaikuntha situated in the supremely excellent and distinctive Nitya-Vibhuti, with Lakshmi, Sriman Narayana, the sovereign of the whole universe, resides with *bhaktas* (enjoyers of His qualities with singleness of attachment), bhagavatas (those engaged in rendering consecrated service with singleness of attachment), and eternals.

2. ತತ್ರದಿವ್ಯವಪುಶ್ರೀಮಾ ದೇವದೇವೋ ಜನಾರ್ದನಃ ।
ಆಸ್ತೇನಾರಾಯಣಶ್ರೀಮಾನಾಪ್ತಾಸುದೇವಸ್ಯನಾತನಃ ॥

3. ವೈಕುಣ್ಠೇತುಪರೇಲೋಕೇ ಶ್ರೀಸಹಾಯೋ ಜನಾರ್ದನಃ ।

(Vishvaksena-Samhita).

In Vaikunta the supremely excellent Nitya-Vibhuti, Janardana in union with Lakshmi.....

(e) ವ್ಯೂಹವಿಭವಾsವಿನಾಭಾವ—

1. ಏಷನಾರಾಯಣಃಶ್ರೀಮಾ ಕ್ಷೀರಾರ್ಣವನಿಕೇತನಃ

(Harivamsa.)

This Narayana in union with Sri, who has as His abode the milk-ocean.

2. ರಾಘವತ್ವೇಽಭವತ್ಸೀತಾ ರುಕ್ಮಿಣೀ ಕೃಷ್ಣಜನ್ಮನಿ ।
ಅನ್ಯೇಷುಚಾವತಾರೇಷು ವಿಷ್ಣೋರೇಷಾsನಪಾಯಿನೀ ॥

(Vish. Pu. 1-9-144)

3. ದೇವತ್ವೇದೇವದೇಹೇಯಂ ಮನುಷ್ಯತ್ವೇಚ ಮಾನುಷೀ ।
ವಿಷ್ಣೋರ್ದೇಹಾನುರೂಪಾಂ ವೈಕರೋತ್ಯೇಷಾತ್ಮನಸ್ತನುಂ ॥

(Id. 1-9-145.)

4. ವ್ಯೂಹೇಷುಚಸರ್ವೇಷು ವಿಭವೇಷುಚ ಸರ್ವಶಃ ।
ತಥಾವ್ಯೂಹೇಭವತ್ಯೇಷಾ ಮನುಷ್ಯೈವಾನಪಾಯಿನೀ ॥

(f) ಐಶ್ವರ್ಯಾನ್ವಯಮ್—

ಕೈಸ್ತೈರನುಗುಣೈರ್ಭಾವೈರ್ಯಾಹಂ ದೇವಸ್ಯಶಾಂಗಿಣಃ ।
ಕರೋಮಿಸಕಲಂಕೃತ್ಯಂ ಸರ್ವಭಾವಾನುಗಾಯಿನೀ ॥

(g) ಸಕಲಾವಿನಾಭಾವಸಮ್ಬನ್ಧಸಂಗ್ರಹ—

ಗುಣೈರ್ವಿಲಾಸೈರೂಪೈಶ್ಚ ಸ್ವಾತ್ಮನಾವಾsತ್ಮನೀಶ್ವರಮ್ ।
ನಿಯಚ್ಛನ್ತೀಮಖಣ್ಡಾಣ್ಡ ನಿಯನ್ತ್ರೀಂಚಸ್ತುಮಶ್ರ್ತಿಯಂ ॥

II The sayings of Alvars regarding the inseparable relation, are as hereunder.

1. ಸ್ವರೂಪಾವಿನಾಭಾವಸಮ್ಬನ್ಧ—

(a) "ಮಲಕಿಮಕಳ್ ವಿರುಮ್ಬುಮ್ ನಮರುಮ್ ಪಿರಲಡಿ ಕಳ್" (Tiruvoi Mozhi 1-3-1).

Our Master, Sarveswara, who is desired and loved by Lakshmi.

(b) "ತನ್ನೋಡುಮ್ ಪಿರಿವಿಲಾದತಿರುಮಕಳ್"—

Lakshmi who has no separation from Bhagavan.

2. ರೂಪಾವಿನಾಭಾವಸಮ್ಬನ್ಧ—

(a) "ಎನ್ ತಿರುಮಕಳ್ ಶೀರ್ಮಾರ್ಪನ್"—

(T.-M. 9-4-1) My Master who bears Lakshmi on his bosom.

(b) "ತಿರುಮಾರ್ಪಿನಿರ್ಜೇರ್ತಿರುಮಾಲೇ"

(T.-M.-7-2-1.) O Sriyahpathi! you are so enamoured of Lakshmi as to entertain in your bosom her whose eyes are adorned with collyrium, whose abode is the lotus, and who is lotus-coloured.

(c) "ಅಲರ್ಮೇಲ್ ಮಂಗೈಯುರೈಮಾರ್ಪಾ"

(T.-M.-6-10-10), O Possessor of the bosom wherein eternally resides Lakshmi of lotus-abode.

(d) "ತಿರುಮಕಳುಮ್ ಕೂರಳುಮ್ತನಿಯುಡಮ್ಬನ್"

(T.-M.-4-8-1) Who possesses the pure substance unexcelled body wherein with love Lakshmi, Bagavan and Rudra have carved different portions to themselves.

3. ಗುಣಾsಭಿವೃದ್ಧ್ಯನ್ತರ್ಭಾವಮ್—

(a) "ನಿಕರಿಲ್ ಪುಕಳುಮ್" (5-10-10). This is a continuation of (c) above in the same verse. The Lord of the sacred Tirupathi Hill has taken His abode therein shining in His limitless caressing parental fondness. This incomparable quality of of *vatsalya* is the result of His union with Sri and is such that it does not cognize the sins of the refugees.

(b) "ಮಿಕುಮ್ ತಿರುಮಾಲ್ ಶೀರ್ಕಡಲ್ಪೈ" (Peria-Tiruvandadi-69). The ocean of benign attributes of the All-Supreme ಶ್ರಿಯಃಪತಿ.

(To be continued)

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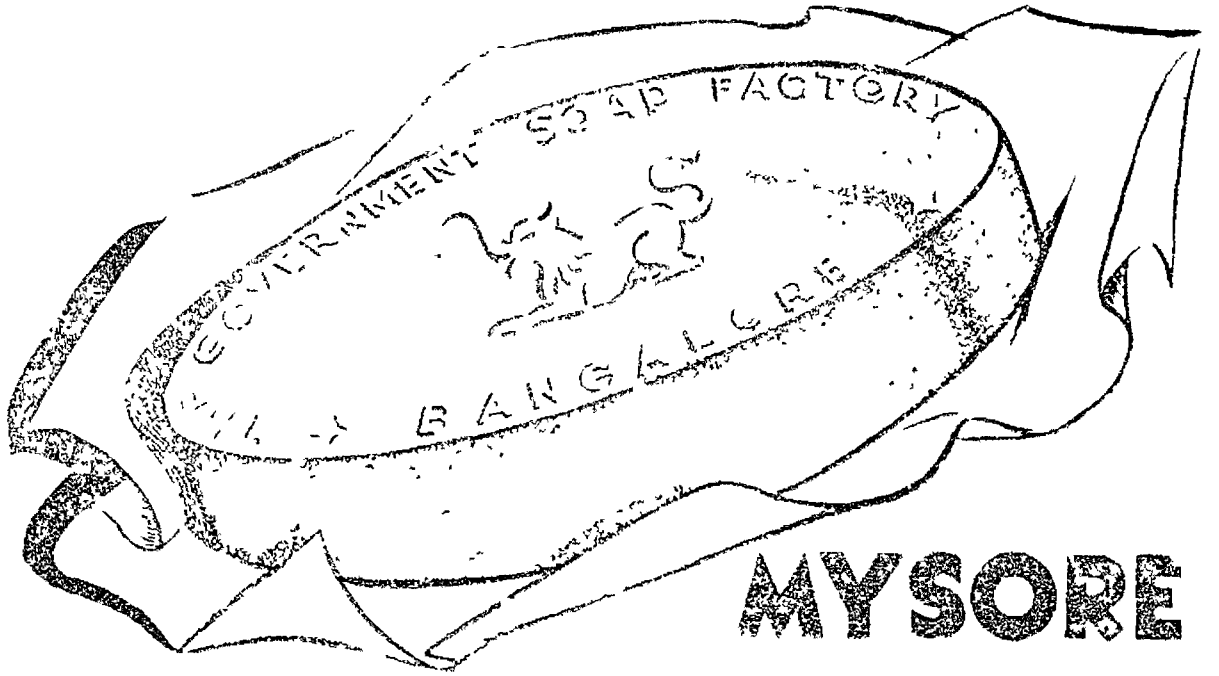

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

LIBERAL TERMS TO DEALERS

Printed at the Coronation Press 676 Chamaraja Road Mysore, and Published by G. R. JOSYER.

Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 32] MONDAY 22—4—1946 [PRICE 0—1—6

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PRESS NOTE

POST-WAR SCHEMES

The fifth meeting of the Co-ordination and Finance Committee was held at the Mythic Society Hall on Tuesday, the 2nd April 1946 under the Chairmanship of Rajamantradhurina Sir Albion Rajkumar Banerji, C S.I , C.I E., I.C S. (Retd.)

The Committee considered three schemes for the improvement of livestock in the State and approved of two of them, viz,

1. Free supply of 150 Hallikar Amrit Mahal, Scindhi and Murrah buffalo breeding bulls every year and payment of a premium of Rs. 100 per bull to selected breeders at a total expenditure in 5 years of Rs. 4,62,200 ; and

2 The establishment of three seed forms in different parts of the State for the propagation and development of better breed of milch cattle at an expenditure in 5 years of Rs, 6,88,500.

The Committee approved of 7 out of 9 plans of post-war development of Sericulture in the State at a total expenditure of Rs. 18 lakhs non-recurring and Rs. 11.45 lakhs recurring. The more important of these are:

1. Starting of a Sericultural School and Research Institute,

2. Rearing foreign races of silk worms,

3. Accelerated supply of disease-free layings, and

4. Development of sericultural co-operation.

The Committee next considered 4 schemes of mining development, of which two relating to gold mining and prospecting and Kaolin mining and havegation were approved. Of 11 post-war Forestry schemes considered by the Committee, 10 were finally approved, including the establishment of a Sylvicultural Research Station, reforestation of barren areas, rehabilitation of overexploited areas and improvement of forest communications.

Out of 12 schemes of post-war industrial development considered by the Committee, 7 were approved including the 3 year plan for the starting and development of Cottage and rural industries in the State and the expansion of the Government Electric, Soap, Implement and Porcelain factories.

Sixteen Schemes of post-war educational and medical development were also considered and it was decided to refer them for detailed scrutiny to a Sub-Committee with the personnel indicated below, the Heads of the Departments concerned being co-opted to serve on the Committee :

Mr. J. Appaji Gowda, B. A. (Hons), Commissioner, Economic Development and Planning. Mr. B. S. Raghavendra Rao, M. A, (Hons). Financial Secretary to Government. Khan Sahib Mr. Mahomed Sheriff, B. A. LL. B, Mr. Bhoopalam Chandrasekharaiah, B. A., and Mr. Belur Srinivasa Iyengar, B. A., B. L.

The Secretary, Co-ordination and Finance Com- will be the Convenor of the Sub-Committee.

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REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

MISMANAGED TEMPLES

We take the following from the "Tai-Nadu" of Bangalore, and present it for the consideration of His Highness's Government.

Editor.

" ಸ್ವಾಮೀ,

ನಾನೊಬ್ಬ ದೂರದೇಶದವ. ಪುಣ್ಯಕ್ಷೇತ್ರ ಯದುಗಿರಿಯ [ಮೇಲುಕೋಟೆ] ವೈರಮುಡಿ ಸೇವಿಸಬೇಕೆಂಬ ಬಯಕೆಯಿಂದ ಖರ್ಚಿನ ವೆಚ್ಚಕ್ಕೆ ಬೆದರದೆ ಬಲು ದೂರದೇಶದಿಂದ ಬಂದೆ. ಯದುಗಿರಿ ಯದು ಕುಲಗಳ ಸಂಬಂಧ ಬಹಳ ಹಿರಿದು. ಬಲು ಹಿಂದಿನಿಂದ ಆ ಸಂಬಂಧಕ್ಕೆ ಎಡರು ಬಂದಿಲ್ಲ. ರಾಜಒಡೆಯರವರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್‌ರವರು ಮತ್ತಿತರ ರಾಜಮನೆತನದವರೂ ಯದುಗಿರಿಯ ಬಗ್ಗೆ ಬಹಳ ಅಭಿಮಾನ ತೋರಿಸಿದ್ದಾರೆ. ರಾಜಒಡೆಯವರಂತೂ ವರ್ಷಕ್ಕೊಮ್ಮೆ ಒಂದೇದಿನ ಧರಿಸುತ್ತಿದ್ದ ವೈರಮುಡಿ ಕಂಡು, ಬಿಂ ಎನ್ನಿಸದಿರಲೆಂದು ರಾಜಮುಡಿ ವಜ್ರಕಿರೀಟ ಮಾಡಿಸಿ ಅಷ್ಟತೀರ್ಥೋತ್ಸವ ಏರ್ಪಡಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೂ ಅಂತೆಯೇ ಕೃಷ್ಣರಾಜಮುಡಿ ಅಮೂಲ್ಯ ಕಿರೀಟ ಚಲುವರಾಯನಿಗೆ ಧರಿಸಿ ತಮ್ಮ ಹುಟ್ಟಿದ ಹಬ್ಬದಂದು ತಿರುನಾರಾಯಣನಿಗೆ ಮಹಾಭಿಷೇಕ ಹಿರಿ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದ್ದಾರೆ. ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವದ ಅಂಗವಾಗಿ ಹಿರಿಹಬ್ಬದ ಮೊದಲು ಕಿರಿಹಬ್ಬ ತೆಪ್ಪ ತಿರುನಾಳು ರಾಜ ಒಡೆಯರವರು ಏರ್ಪಡಿಸಿದ್ದೇ. ಈ ವಿಷಯ ನನಗೆ ಈ ವರ್ಷವೇ ತಿಳಿಯಬಂದುದು. ಅದನ್ನು ಸಂದರ್ಶಿಸಿ ಕೃತಾರ್ಥನಾಗಬಯಸಿ ನಾ ಬಂದೆ. ಮೂರುದಿನಕ್ಕೆ ಮೊದಲಿಂದ ತೆಪ್ಪೋತ್ಸವದ ಮುಂಟಪಕ್ಕೆ ದೇವದೇವನನಿಗೆ ಉತ್ಸವ. ಮೂರನೆಯ ದಿನವೇ ತೆಪ್ಪೋತ್ಸವ. ಆ ಉತ್ಸವದಂದು ಅಶ್ವಿನೀ ನಕ್ಷತ್ರ. ಅಂದು ರಾಜಒಡೆಯರವರ ವರ್ಷವರ್ಧಂತಿ. ವರ್ಷವರ್ಧಂತಿಯ ಸವಿನೆನಪಿಗಾಗಿ ಈ ಉತ್ಸವ ಏರ್ಪಡಿಸಿದರಂತೆ. ಈ ತಿಂಗಳ ಆರನೆಯ ದಿನ ಆ ಉತ್ಸವ ನಡೆಯಿತು. ದೂರದೇಶದ ಹತ್ತಾರುಸಾಸಿರ ಜನರಿಗಾದ ಕಷ್ಟನಷ್ಟ ಅಪಾರ ಅಷ್ಟಿಷ್ಟಲ್ಲ ಮೂರೂ ಸಂಜೆಯಲ್ಲಿ ನಡೆಯಬೇಕಾದ ಉತ್ಸವ ರಾತ್ರಿ ೧೨ ಘಂಟೆಯಮೇಲೆ ಮೊದಲಿಟ್ಟಿತು ಕಟ್ಟಿದ್ದ ತೆಪ್ಪವೂ ಆಬಂದ್ರೆ. ಅಂದು ಮತ್ಯಾವ ಉತ್ಸವವೂ ಇಲ್ಲ. ಬೆಳಗ್ಗೆಯೆಲ್ಲಾ ಪೂರ್ಣವಿರಾಮವಂತೆ. ತೆಪ್ಪಕಟ್ಟಲು ರಾತ್ರಿ ಹತ್ತು ಹೊಡೆದಮೇಲೆ ಸನ್ನಾಹ. ಮನೆಮನೆಯಿಂದಲೂ ಬಿನಿರು ಬೂತಾಳೆ ಬೆಂಡುಗಳ ಯಾಚಕ. ಅಂತೂ ಕಲ್ಯಾಣಿಯಲ್ಲಿ ತೆಪ್ಪದಮೇಲೆ ದೇವರನ್ನು ಕೂರಿಸಿದ ಶಾಸ್ತ್ರವಾಯಿತು. ಜೀವ ಎಡಗೈಯಲ್ಲಿ ಎಂಡಿದು ದಡದಲ್ಲೇ ಒಂದು ಪ್ರದಕ್ಷಿಣೆ ಹಾಕಿಸಿದ್ದೂ ಆಯಿತು. ದೇವರು ಮುಳುಗುವುದೊಂದು ಬಾಕಿ. ಉಳಿದೆಲ್ಲಾ ತಾಪತ್ರಯಗಳೂ ನಡೆದುವು. ದೇವರೇ ಮುಳುಗಿದಮೇಲೆ ಮತ್ತಾರಿಗೆ ವೈರಮುಡಿ ಧರಿಸೋಣ. ವರ್ಷಕ್ಕೊಂದು ಉತ್ಸವದಲ್ಲಿ ಅದೂ ನಾಡಿನ ಹತ್ತಾರುಸಾಸಿರ ಜನ ನೆರೆದಿರುವಾಗ ಈ ರೀತಿ ಅನ್ಯಾಯಗಳಿಗೆ ಅಪ್ಪದ ಕೊಡುವದು ಒಳಿತಲ್ಲ. ಇನ್ನೂ ಕಾಲ ಮಿಂಚಿಲ್ಲ ಮತ್ತು ೧೫ ದಿನಗಳು ಎಡೆಬಿಡದೆ ಉತ್ಸವ ನಡೆಯಲಿವೆ. ಅಧಿಕಾರಿಗಳು ಮುಂಜಾಗ್ರತೆವಹಿಸಿ ಕಾಲಕಾಲಕ್ಕೆ ಸಕಾಲಕ್ಕೆ ಉತ್ಸವ ನಡೆಯುವಂತೆ ಏರ್ಪಡಿಸಿ ಅನೇಕ ಸಾಸಿರ ಜನರ ಮನ ತಣಿಸಿದರೆ ಅವರ ಪ್ರಯಾಣದ ವೆಚ್ಚ ಕಷ್ಟನಿಷ್ಠುರಗಳು ಸಾರ್ಥಕವಾಗುವುವು. ರಾತ್ರಿ ೧೨ ಘಂಟೆಯೊಳಗಾಗಿ ಎಲ್ಲಾ ಉತ್ಸವಗಳೂ ಮುಗಿಯುವಂತೆ ಅಧಿಕಾರಿಗಳು ಇನ್ನು ಮೇಲಾದರೂ ನಿಗಾ ಕೊಡುವರೆಂದು ನಂಬುತ್ತೇನೆ. ಒಬ್ಬ ಭಕ್ತ."

ಪಂಡರಾಪುರ

ತಾ|| 11-4-46ರಲ್ಲು ಪಂಡರಾಪುರದ ತನಪುರೀ ಮಹಾರಾಜರವರ ಆಹ್ವಾನದಮೇಲೆ ಪಂಡರಾಪುರದಲ್ಲಿ ಬೆಳಿಗ್ಗೆ ಕಾಮಕೋಟಿ ಪೀಠದ ಶಂಕರಾಚಾರ್ಯರವರು ಮರಾಠಿ, ಮತ್ತು ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ಉಪನ್ಯಾಸ ಮಾಡಿ ಭಜನೆ ಮಂಗಿರದ ಪ್ರಾರಂಭೋತ್ಸವವನ್ನು ನೆರವೇರಿಸಿದರು.

ಅದೇ ದಿನ ಸಾಯಂಕಾಲ ಮೈಸೂರು ಶ್ರೀಮಂ ಮಹಾರಾಜರವರ A. D. C. ಸರದಾರರುಗಳು D. ದೇವರಾಜೇ ಅರಸಿನವರು, ಮಂಡಗೋಪಾಲರಾಜೇ ಅರಸಿನವರು ಇಷ್ಟಮಿತ್ರರೊಡನೆ ಮೈಸೂರು ಟ್ರೈಸ್ಸಿನಲ್ಲಿ ಸಭಾಲಂಕಾರಮಾಡಿ ಪಂಡರಾಪುರದ ಇತಿಹಾಸವನ್ನು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಭಾಷಣಮಾಡಿ ಫ್ರೀ ಬೋರ್ಡಿಂಗ್ ಮತ್ತು ಲಾಡ್ಜಿಂಗ್ ಕಟ್ಟಡದ ಶಿಲಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿದರು.

ಕೊಲ್ಲಾಪುರದ ಮಹಾರಾಣಿ ಶ್ರೀ ತಾರಾಬಾಯಿಯವರು ಮರಾಠಿಯಲ್ಲಿ ಭಾಷಣಮಾಡಿ 2½ ಲಕ್ಷ ರೂ. ಖರ್ಚಿನಲ್ಲಿ ತಮ್ಮ ಯಜಮಾನರ ಹೆಸರಿನಲ್ಲಿ ಒಂದು ಆಸ್ಪತ್ರೆಯನ್ನು ಕಟ್ಟಿಸಿವುದಾಗಿ ಹೇಳಿ ಶಂಕುಸ್ಥಾಪನೆ ಮಾಡಿದರು.

ನಂತರ ತನಪುರೀ ಮಹಾರಾಜರವರು ಮುಕ್ತಾಯಭಾಷಣದೊಡನೆ ಧನ್ಯವಾದ ಹೇಳಿ, ಮುಖ್ಯಅತಿಥಿಗಳಿಗೆ ಹಾರ, ತುರಾಯಿ, ಅರ್ಪಿಸಿದರು

[ಇಂಡಿಯಾದಲ್ಲಿ ಪಂಡರಾಪುರಕ್ಷೇತ್ರ ಪ್ರಸಿದ್ಧಿ. 12 ಲಕ್ಷ ಯಾತ್ರಿಕರು ಬರುತ್ತಾರೆ. ಮಿರಜ್ಜಿನಿಂದ 84 ಮೈಲಿ ಇದೆ. ಬಾರ್ಸಿ ರೈಲ್ವೆ ಸಣ್ಣದು. ಆ ರೈಲ್ವೆ ಬೋರ್ಡಿನವರು ಯಾತ್ರಿಕರ ಸೌಕರ್ಯವನ್ನು ಗಮನಿಸಿಲ್ಲ. ತುಂಬಾ ತೊಂದರೆಯಾಗಿರುತ್ತೆ. ಮುಂಬೆಯಾದರೂ ಬಾರ್ಸಿ ರೈಲ್ವೆ ಕಂಪೆನಿಯವರು ಹೆಚ್ಚು ಗಾಡಿಗಳನ್ನು ಹಾಕಿ ಕುಡಿಯುವ ನೀರು, ಊಟ, ಫಲಹಾರಗಳ ವಿಚಾರದಲ್ಲಿ ಅನುಕೂಲಪಡಿಸಿ ಯಾತ್ರಿಕರಿಗೆ ಸೌಕರ್ಯಮಾಡುವರೆಂದುನಂಬಿದೆ.] ಕಳಲೆ ರಂಗಸ್ವಾಮೈಯ್ಯಂಗಾರ್.

MARRIAGE

Chi. Sow. GANGAMMA, daughter of Mr. A. C. Nirvani Gowda, B.A., Deputy Commissioner, Bangalore, with Chi K. V. DEVAPPA GOWDA, son of Mr. K. Veerappa Gowda, planter, Kelagur, on the 21st inst. at Malleswaram, Bangalore.

Chi. Sow. LALITAMMA second daughter of Mr. S. Ramaswamy Iyengar, Rtd. Superintendent, C. T. Institute, Mysore, with Mr. B. R. JAGANNATHA IYENGAR, son of Mr. B. Ranga Iyengar, Rtd. Sub Judge,

and

Chi. APRAMEYA, second son of Mr. S. Ramaswamy, with Chi. Sow. SRIRANGAMMA, daughter of Mr. Belur Krishnaiengar, Advocate, on the 21st inst. at "Lalitaprasad" V. V. Mohalla, Mysore.

UPANAYANAM

Chi KUPPU RAO son of Mr. L. Venkatramanayya District Judge, Mysore, on the 21st inst. at Lakshmipuram, Mysore.

The Rationalist.

Monday 22-4-1946.

MISMANAGED TEMPLES

IV

Sri Ramanuja, as we have said, built the Melkote Temple with the help of King Bittideva, and the Panchama aborigines dwelling thereabouts, procured a priest from Srirangam and ministerial personnel from Tirunagari, and a processional image from the Court of Delhi, and founded the Yatiraja Mutt for permanent supervision of the Temple Affairs. That Mutt still exists, but has been divested of its control over the Temple.

The Parakala Mutt of Mysore, coming into prominence under Mummadi Krishnaraja Wadiyar as Rajagurus, ousted the Yatiraja Mutt, and grabbed the lion's share of the temple honours and emoluments. And so long as the honours and emoluments are secure, the other things in the temple may go to dogs.

As a great South Indian temple, a large body of Vaishnavaites in the State, as well as thousands outside, are anxious that the temple worship and ceremonials should not degenerate, and that they should be orderly and timely, both for the good of the State and for the inspiration of the devotees.

Bad Governments which wish to keep the people under check launch a war and keep the public attention diverted from domestic hardships. Good Governments which want an obedient and contented public will foster their religion, and educate them in the ways of peaceful citizenship and industry and commerce.

The recent instance in Hyderabad has shown that even when a community is favoured, and fostered and pampered, when its religious rights are supposed to be prejudiced, it becomes a wild animal and indulges in an orgy of destruction.

In 1790 Nawab Tippu Sultan circularised the Amildars, "The Temples are under your management; you are therefore to see that the offerings to the Gods and the temple illumination are duly regulated, as directed, out of the Government grants." We are told, "During the administration of both Haider and Tippu Sultan the management of Muzroi affairs was entrusted to the Amildar and Faujdar. The Amildar was instructed to carry out fully the ceremonies and car-processions of temples as stated in the Tasdik."

The Car-procession is the crown and acme of the Annual festivals of a temple, be it Melkote, or Nanjangud, or Chamundeswari Hill. And yet there has been no car-procession in Melkote for some years past. If such a thing happened in the case of Nanjangud or Chamundi Hill, the officials concerned would be sacked. But being Melkote, devotees and pilgrims might feel shocked and ashamed at the mismanagement, but the concerned officialdom does not feel it its duty to enquire, to punish, and to rectify.

If the Temple had been under the Management of H. H. the Yatiraja Mutt Swamy as ordained by its founder, Sri Ramanuja, and he had misused its funds on a worthless car and made the procession impossible, Government would have made out a case against him and removed him, as the Madras Government removed the Mahant of Tirupathy, and handed it over to some place-hunter or other to mismanage. Lest anybody should think that we are making a blind statement against the Tirupathi management, we may mention that when we had occasion to visit

Tirupathy some months ago, we requested the Mysore representative to procure us some Mysore Desantri nyvedya from the Temple. The nyvedya proved to be rice mixed with *ganji* instead of rice and curds. We drew the attention of the Peshkar to that scandal, and he assured us that he had sent good curds, and they must have used ganji instead. We think the Mahant would have been ashamed to permit such a thing! —

The Melkote Temple, as the correspondent in another column points out, has received zealous care at the hands of previous Rulers of the State. They and other devotees have made grants and founded festivals, which it is the duty of succeeding Governments to carry out with diligence instead of negligence. We are told that H. H. Mummadi Krishnaraja Wadiyar "was himself taking a keen personal interest in the affairs of the Muzroi institutions, and kept the control thereof under his immediate supervision. Even the appointment of Parpattegar etc. of the important temples such as that at Melkote were being made by him." Now not even an Amildar seems to take either a personal or public interest!

In 1890 Dewan Sir Sheshadri Iyer wrote, "The Muzroi institutions are not looked after by our Government in the way they should be in a Native State. I would go back to the old arrangement under which the Muzroi used to be administered from the Huzur Office." 56 years later the "Rationalist" feels bound to repeat his criticism in terms more candid.

Government have taken over the Temple funds, ample funds as in the case of Melkote, but they are averse to spend any money for keeping the temples in good repair and attractive. Third class or fifth class offices and officers' quarters, all sorts of used or unused buildings and compound walls, are provided tens of thousands of tax-payers' money for white-washing annually with religious care. But temples' walls are left to get dilapilated with irreligious indifference.

Melkote is an ancient, historic, and yet a live religious centre, not a dead museum-piece like Halebid. Yet Government can spend a lakh of rupees on the renovation of the latter, and nothing at all on the maintenance of the former!

Lakhs are spent also at Krishnaraja Sagara for ogling the idle pleasure-seeker and make him spend a few nights amidst its meretricious charms; but there is nothing to spend on the temples and pilgrim centres to which thousands of His Highness's subjects resort to render devotion, tender gratitude, relieve sorrow, and forget unhappiness. What a blind world we are living in!

Editor.

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(Contd. from last issue)

4. ವಿಭೂತ್ಯನ್ತರ್ಭಾವ—

"ತಿರುಮೂಲೇ ವೈಕುನ್ದವ್." (T. M. 10-7-8) Paramapada of Him who is ಶ್ರಿಯಃಪತಿ.

5. ವ್ಯೂಹವಿಭವಾನ್ತರ್ಯಾಮ್ಯರ್ಚ್ಚಾವತಾರಾಽವಿನಾಭಾವಸಮ್ಬನ್ಧ—

(a) "ತಿರುಮಾಲ್‌ಕಡಲ್" The milk-ocean which is the abode of ಶ್ರಿಯಃಪತಿ.

(b) ಮಾತವಾ! ಕೂನೇಶಿತ್ತೈಯವುಣ್ಡ್ಯೈವಿಲ್ ನಿರತ್ತಿಲ್ ತಿರುತ್ತಾಯ್ ಕೋವಿನ್ದಾ." (T. M. 1-5-5).

Madhava; (so called because He bears on His bosom the deer-eyed respectful Lakshmi, the supreme of women). You, Govinda, the protector of cows, straightened the back of Kuni, the hunchback, as if straightening a bent-bow,

(ab) ಶ್ರೀ ಮಾತವನ್ ಕೋವಿನ್ದನ್" (Govinda, the protector of cows, is no other than ಶ್ರಿಯಃಪತಿ.

(ac) "ತಿರುಮಾಲ್‌ವನ್ದೆನ್ನೆಂಜುಳ್ ನಿರೈಯಪುಕುನ್ದಾನ್" (T. M. 10-8-1) ಶ್ರಿಯಃಪತಿ came and pervaded my heart in full.

(ad) "ವೇಙ್ಗಡತ್ತೆನ್ ತಿರುಮಾಲ್" (Nach. Tiru-8-1), ಶ್ರಿಯಃಪತಿ of Tiruvengadam is my Lord.

6. ಜಗತ್ಸೃಷ್ಟ್ಯನ್ಮುಖಾದ್ಯನ್ತರ್ಭಾವ—

(a) "ಪೂಮ್ಬಾವೈಯಾಕಮ್ ಪುಣರ್ವತು ಇರುವರ್‌ಮುತಲುಮ್‌ತಾನೇ" (T. M. 2-8-1). In Nitya-Vibhuti (Vaikunta) reclining onHis bed who is ಆದಿಶೇಷ, He enjoys the beautiful and graceful figure of Lakshmi. In Lila-Vibhuti (the mundane world), it is He alone who is the cause of Brahma and Rudra.

(b) ಅಲ್ಲಿಮಲರ್ ಪುಕಳ್ ಪೋಕ ಮಯಕ್ಕುಕ್ಕಾಳಾಕಿಯುಮ್ ನಿರ್ಮಮಮಾನ್" (T. M. 3-10-8).

I have taken refuge in the feet of Sri Krishna, who is of unexcelled bliss, who is full of beauty and the like attributes, who is tne Lord of Lakshmi and as such is caught in the supreme bliss of her enjoyment, who by his mere intelligence rules the whole universe, and who is of miraculous actions. Hence I have no grief.

III. Sri Parasara Bhattar who is one of our apostolic pedigree, in his Sri Cuna Ratna K.sa and Sri Rangarajastava, has described the inseparable relation following the Alwars.

(a) ಸ್ವರೂಪಾಽವಿನಾಭಾವ—

ಸ್ವರೂಪಂ ಸ್ವಾತನ್ತ್ರ್ಯಂ ಭಗವತಇದಂ ಚನ್ದ್ರವದನೇ
ತ್ವದಾಶ್ಲೇಷೋತ್ಕರ್ಷಾದ್ಭವತಿಖಲುನಿಷ್ಕರ್ಷಸಮಯೇ |
ತ್ವಮಾಸೀರ್ಮಾತಃ ಶ್ರೀಃ ಕಮಿತುರಿದಮಿತ್ಥನ್ತ್ವವಿಭವಃ
ತದನ್ತರ್ಭಾವಾತ್ತ್ವಾಂ ನಪೃಥಗಭಿಧತ್ತೇ ಶ್ರುತಿರಪಿ ||

(Sri G R-28).

"At the time of ascertainment (of the Supreme Deity), O Moon-faced, It is the glory of your embrace by which are determined the nature and independence of the Lord; for, O Mother Sri, you are the exalted and rich attribute of your weet-heart and it is this determinent attribute shat defines the Paramount Sovereign and His nature. You are so one with Bhagavan that even the Vedas do not speak of you separately."

(b) ರೂಪಸಮ್ಬನ್ಧ—

"ಅನುಕಲತನುಕಾಣ್ಡಾಲಿಂಗನಾರಮ್ಭಶುಮ್ಭತ್" (Id. 8)—

When Laksnmi begins to embrace Her Consort, every moment He shines more and more."

(c) ಗುಣಾವಿನಾಭಾವ—

ಪ್ರಶನಕಲಜ್ಞೋತಿರ್ಜ್ಞಾನೈಶ್ವರೀವಿಜಯಪ್ರಥಾ
ಪ್ರಣತವರಣಪ್ರೇಮ ಕ್ಷೇಮಂಕರತ್ವಪುರಸ್ಸರಾಃ |
ಅಪಿಸರಿಮಲಃ ಕಾನ್ತಿರ್ಲಾವಣ್ಯಮರ್ಚ್ಚಿರಿತೀನ್ದಿರೇ
ತವಭಗವತಶ್ಚೈತೇಸಾಧಾರಣಾಗುಣರಾಶಯಃ || (Id.-32.)

"ಅನ್ಯೇಪಿಯೌವನನಮುಖಾಯುವಯೋ ಸ್ಸಮಾನಾಃ
ಶ್ರೀರಂಗಮಂಗಳವಿಜೃಮ್ಭಣವೈಜಯನ್ತಿ |
ತಸ್ಮಿಂಸ್ತವತ್ವಯಿಚತಸ್ಯಪರಸ್ಪರೇಣ
ಸಂಸ್ತೀರ್ಯದರ್ಪಣ ಇವ ಪ್ರಚುರಂ ಸ್ವದನ್ತೇ" || (Id.-33.)

"ಯುವತ್ವಾದೌತುಲ್ಯೇಪ್ಯಪರವಶತಾಶತ್ರುಶಮನ."

Though the natural attributes of ಜ್ಞಾನಶಕ್ತಿಬಲೈಶ್ವರ್ಯ ವೀರ್ಯತೇಜಸ್, and of wel-coming the refugees with love and doing good to them and the attributes of fragrance, beauty, charm, lustre, youth, and the uses of the Transcendent forms are common to Lakshmi and to her Consort the Lord for their own use and for the service of the devotees, the qualities of Lakshmi-Pati in Lakshmi, who is as it were the banner proclaiming the auspiciousness of Sriranga, and the qualities of Lakshmi in Him who is Lakshmipati, mutually reflect charmingly as if in a mirror. Though youth and other qualities are common to both, Lakshmi has given to Him the manly qualities of quelling the foes and the like, while reserving the womanly qualities to Herself.

(To be continued)

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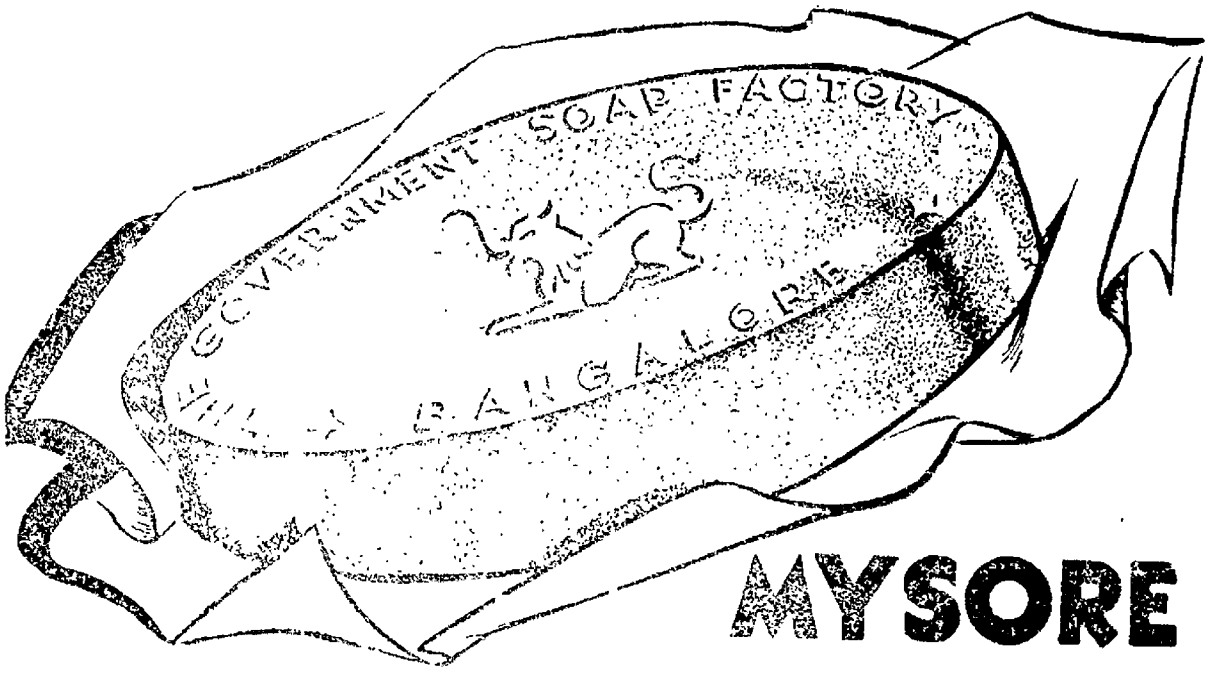

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A FOUNDATION CEREMONY

At the invitation of Sri Thanpuri Maharaj, Sirdar D. Devaraj Urs and Lt. Colonel D. Madangopalraj Urs with a select party visited Pandarapur last week, and Sirdar D. Devaraj Urs laid the Foundation Stone of a Free Boarding Home. In the course of an inspiring address on the occasion, he observed,—

Revered Swamiji, Ladies and Gentlemen,

I feel it a great honour, as well as a sacred duty, to be present on this holy occasion, and to join you in humbly seeking the blessing of Sri Panduranga Vittal. I feel sure that I am echoing the sentiments of every one present here when I say that we address ourselves to Sri Panduranga Vittal with entire confidence, and that we have come here resolved to place ourselves in the ranks of His devoted clients and servants and to spread devotion to Him as widely as we can. He is our hope, our strength and our succour in these days of calamity and disaster, and we beg Him to make our unworthy persons as for ever His own, and to grant us the grace of reaching the term of our mortal course with unspotted soul.

Ever since the visit to Mysore of Sri Santh Thanpuray Maharaj in April last, His Holiness's name has become a household word and we have been following his beneficent activities with the keenest interest. I am sure that amongst those assembled here in such large numbers, there are many who have come from Mysore. To them today's functions have a special value as they had the singular good fortune of rendering their respectful service to His Holiness when he passed through Mysore in the course of his pilgrimage to Rameswaram. We are indebted to Sri Sadguru Gadigay Maharaj and his devoted band of disciples for countless deeds of charity and for endless effort for the enlightenment and uplift of the people, and the Hospital, the Boarding Home and the Bhajana Mandir which they have nobly planned to erect here will be fitting memorials to their heroic toil and sacrifice.

As you are all aware, Pandharapur has long been recognized by all classes of Hindus as one of the Holiest of holy places I think I may say without fear of contradiction that it is the sacred duty of every Hindu to visit this place of pilgrimage at least once in his life time. For my own part, this is my third visit to this holy city, and every visit has increased my desire to visit it oftener. I have always been greatly attracted to this place, consecrated by the holiest traditions, where some of the best and noblest souls have spent their lives in intense aspiration in profound meditation and in the eager desire for absorption in God.

I consider it a great privilege and my peculiar good fortune to have been asked to lay the foundation stone of the Free Boarding Home for poor students. I thank you sincerely for the cordial welcome extended to me. It is in the fitness of things that one of the three institutions which you have contemplated to commemorate the successful termination of the arduous pilgrimage on foot undertaken by Sri Sant Thanpuray Maharaj and his disciples should serve the high purpose of providing a home for the poor students. By reverent study, by dedication to selfless service, by spreading true *bhakti* to God, these students will, I hope, serve as ambassadors of peace and enlightenment and spread the gospels of Sri Sadguru Maharaj to the four corners of the earth. It is also my sincere hope that the Boarding Home may be the spiritual home of innumerable people, where, in poverty and suffering they may find peace and contentment.

With the permission of Sri Sadguru Maharaj, I now proceed to lay the foundation stone of the Free Boarding Home for poor students. I hope that it may be strongly and securely and rapidly built and that it may endure for generations and be an eternal boon and blessing to the people who reside in it. I am confident that the Home will stand as a lasting monument of the noble and abiding service that is being rendered by Sadguru Maharaj in the cause of *Sanatana Dharma* in accordance with the principles laid down in the *Dharma Sastras* upholding the highest ideals of Hindu Philosophy.

With these few words, may I ask you all to join me in a solemn prayer for the successful completion of the Boarding Home at a very early date? Let us hope and pray that, under Divine guidance, there may be peace and happiness for all the world.

BHOPAL POLICY

Says the Correspondent of a Madras paper:

Your correspondent has come across a tell-tale observation by the Nawab of Bhopal, made before a private conclave of his brother Princes before meeting the British Delegation.

It throws a flood of light on the role he has been playing and indicates why he returned to Delhi to meet Mr. Jinnah and Sir Stafford Cripps. It is secured from an un-impeachable source. The revelation would naturally cause a flutter and, possibly, indignant denials.

The Chancellor of the Chamber of Princes in the course of a confidential talk, said:

"In the position I occupy I have to carry the wishes of those whom I represent, their mandate. I make however, no secret of the fact that I am a Mussalman and as such I have the same love for Pakistan as Mr. Jinna. But, apart from my personal views in the matter, you must not forget that if today the Congress is in a conciliatory mood, it is not because the Congress has developed a different ideology or has changed its attitude regarding us, but because the Muslim League and Mr. Jinnah have compelled the Congress to seek our friendship. Whether we may agree or not with Mr. Jinnah, we will have to concede that for the present change of attitude we have to be grateful to him and to the League. If the League and Mr. Jinnah were not strong and if the Congress was not feeling that it could not oppose single-handed the demand for Pakistan, it would not agree to compromise with us in the manner in which it is willing today. I want you to take these views from me, not in my official capacity but in my personal capacity."

Thus, when your correspondent said ten days ago that the Nawab of Bhopal was playing Mr. Jinnah's game and was not prompted by patriotic motives as propagandist news-services and correspondents made out, he was on sure ground. But for the persistent efforts of Sir C. P. Ramaswamy Iyer who secured proxies from a number of States, the Princes' demands would have been different, and not for one constitution-making body.

Your correspondent learns that the Princes have been assured that it would be Rulers and not the States' peoples who would represent the Indian States at the consitution-making body if and when it is called.

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AN UNVEILING CEREMONY

In pursuance of the decision of the General Body of the Mysore Co-operative Society, an interesting function took place in the Rangacharlu Memorial Hall, Mysore, on the 25th last, at which the portraits of Messrs G. R. Josyer, M.A. Hons., S. Chinnaswamy Setty, B.A. B.L., and T. S. Rajagopala Iyengar, M.A. LL.B., the President, Vice-President, and Honorary Secretary of the Society for several years were unveiled. Mr. M. D. Venkate Urs B.A., Registrar of Co-operative Societies, presided.

After invocation by Kaviratna Venkatasubba Sastry Bharathy, Mr. A. Krishnamurthy Rao, B.A., Municipal Vice-President, and Secretary of the Portraits Unveiling Sub Committee, welcomed the audience Mr. Rao Bahadur M. Ramaswamy, Chairman of the Sub Committee traced the progress of the Society during its 40 years' existence, and pointed out that during the last few years during which the three guests of the evening were in office, the strength of the Society had risen to 3000 members, its sales in 1945 amounted to over Rs, 3 lakhs, and the total banking and sales turn over to over Rs. 68 lakhs. Then he gave brief life-sketches of the three gentlemen.

Speaking of Mr. G. R. Josyer he said. "Mr. G. R. Josyer, M.A. F.R.E.S., son of Mr. Gomatam Srinivasa Josyer, Mysore, was born in 1891. He was educated at the Dalvoy School and the Maharaja's College, and on passing the Itermediate with distinction, was deputed as a State scholar to the Presidency College, Madras, where he took the M.A. Hons. Course in Vedanta and Meemamsa. He took a prominent part in the several college associations, and in organising the Presidency College Old-Boys' Association, and came into intimate contact with personalities like Dr. Sir S. Subramanier, Sir N. G. Chandavarkar, and Sir C. P. Ramaswamy Iyer.

Returning to Mysore, he edited the "Mysore Social Review" and organised in 1917 with Messrs V, N. Narasimha Iyengar and M. Venkatakrishniah, the first "Mysore Civic and Social Conference," which was presided over by Dewan Sir M. Visveswariah, and opened by H. H. the Yuvaraja. In 1918 he was appointed Probationer in the newly formed Commerce Department in which, K. H. Ramiah, Esq., was the Assistant Director. He was confirmed as Assistant after two years, but left government service in 1922, in order to promote private enterprise. In 1923, he started an English Daily, in Bangalore called "Guardian", and organised the "first Mysore State Reforms Conference" in order to oppose the "Sir B. N. Seal Committee Reforms Report". Mr. S. Srinivasa Iyengar of Madras, Ex. Congress President, and local leaders participated in it. In order to provide the State with an independent Congress of its own, in 1928 he organised the first "Mysore State Congress." All State leaders and Mr. S. Satyamurthy of Madras participated in it. He was the Chairman of the Reception Committee of the 11th Mysore State Pandita Sammelana last year.

He has been a member of the Mysore Municipal Council, District Board, District Traffic Board, Representative Assembly, and the Senate of the Mysore University. He has written several books in English and Kannada, "Sociology", "Tippu Sultan," "Politic, Phylosophy and Phantasy" and

ವ್ಯಾಪಾರ ಅಂದರೇನು, ಅಂದ್ರೊಣಾನೆಗಿ, ಲೇಪೀ ಬೀಸಲ್, and ಅರ್ಥಮಂಟಿಯಾ ಕೇಸ್. He has been President of several organisations in the Mysore City, such as the Mysore District Automobile Association, The Mysore Journalists' Association, etc.

In the Field of Co-operation he has been a Director of the City Co-operative Bank, Ltd., Mysore Co-operative Society, Ltd., Krishnarajendra Co-operative Society, Ltd., Chamarajapuram Stores, and the Distric Central Bank, and has been the President of the Chamarajapuram Stores, and the District Co-operative Bank, and of the Mysore Co-operative Society from 1940 to 1945."

He then enumerated the public activities of Messrs T. S. Rajagopaliengar and S. Chinnaswamy Setty, and requested the Chairman to unveil their portraits.

In the course of his speech the Chairman observed,

'I am grateful to the Portrait Unveiling Committee for having given me an opportunity of actively associating myself with this pleasant function to-day. The first thing that comes to my mind now is the long line of ardent and selfless co-operators who gave of their best to the building up of this institution during the last forty years. Some of them unfortunately are not with us to-day having departed from this mundane world. All honour to them.

From the address delivered by Rao Bahadur Mr. M. Ramaswamy it is seen that the Mysore Co-operative Society, started in 1906, forty years ago, has from small beginnings grown into a big and useful institution catering to the needs of 3000 members residing in this capital city. He has also explained how the three gentlemen, whose portraits I am asked to unveil, have contributed to the successful working of the institution during the last decade, and more particularly during the last few years of abnormal conditions created by the horrors of the global war, which, thanks to the Almighty, has just come to a close by the victory of the champions of righteousness and justice and the defeat of the aggressors.

One of the drawbacks of the Co-operative Movement is the lack of an adequate number of selfless workers imbued with the spirit of service to their fellowmen. It is this element that is thwarting the development of the movement to its full stature. It is a happy thing, however, that your society is particularly fortunate in having a band of ardent co-operators, who have all these years striven to build up and maintain the good name and the fine tradition of the institution. It is by honouring, as you are doing to-day, the earnest workers in the field that more and more workers will be enlisted. I am glad that Messrs. Josyer, Rajagopala Iyengar and Chinnaswamy Setty have built up a fine tradition of co-operative service and it is but proper that you should honour persons who have done so much for your institution. That Mr. Josyer, a versatile scholar and author, Mr. Chinnaswamy Setty, an astute lawyer, and Mr. Rajagopala Iyengar, a politician, have taken to co-operation proves that the co-operative movement affords a common platform for people of all tastes and shades of opinion.

Co-operation embraces all factors affecting the social, cultural and economic lives of the people, and it stands for the high ideal—"All for each, each for all." In all our work this ideal should be kept aglow. As Mahatma Gandhi has observed, "Let us be sure of our ideal; we shall ever fail to realise it, but we should never cease to strive for it." Let us treasure this advice of the world's greatest man in our memory and carry on our work unmindful of the cheers of our friends or the jeers of our enemies.

Gentlemen, I have very great pleasure in unveiling the portraits of Messrs. G. R. Josyer, S. Chinnaswamy Setty and T. S. Rajagopala Iyengar, and I congratulate the Mysore Co-operative Society for honouring them. It was Longfellow who sang

"Lives of great men all remind us
We can make our lives sublime".

I hope that these portraits will be a source of inspiration to the Directors, and remind the Members of the society that Service to fellow-men should be the motto of their lives.

Invited to speak, Mr. G. R. Josyer expressed grateful thanks to the General Body of the Mysore Co-operative Society for the evening's function and said,

"I have never done anything in public life either for honour or profit. Therefore the function shows the generosity of the General Body towards my poor efforts to serve them. I tender grateful thanks to them for their kindness, and to my colleagues for bearing with me during my years of office, and to you for associating yourself with this function."

Mr. S. Chinnaswamy Setty paid a tribute to the Staff of the Society, and Mr. T. S. Rajagopaliengar stated that the function would inspire them to greater endeavours. The audience were then entertained with a musical concert by Vidwan T. Puttaswamiah and party. Finally Mr. B. S. Subba Rao, Proprietor, Oriental Industries, rendered thanks to those who had contributed to the success of the function, and with the singing of the National Anthem by the City Scouts and Three Cheers to H. H. the Maharaja the pleasant function terminated.

SUPERANNUATION

"It is not often that we put round pegs into round holes, and if by chance we do we always seem to remove them as soon as possible. Sir Horace was ideally suited for Berlin, where he had been Counsellor at the beginning of the 1914 war, and he was only sixty-four when he was retired. By all means let younger men be given a chance, and the rule whereby no diplomat shall get a new post after he is sixty is excellent in principle, but it should be very elastic in practice. Diplomacy is not a wearing career, and is, moreover, one where experience is often of greater value than physical activity. Nor are diplomatic methods and practice subject to change in the same sense as they are in the Navy or the Army.

"Somebody, I think it was Disraeli who said that the British Empire would eventually fall "because Buggins is a good fellow and it is his turn next." However greatly one sympathises with the young man, it is folly to move an older man simply because he has reached an age-limit, which has often nothing to do with capacity or ability. If the right man is in the right place, let the interests of the public service, and not rules and red tape, be the sole consideration, and leave him in it just as long as possible."

Our Government might be glad to know that the spokesman of the above view is no less a person than Sir Nevile Henderson, P.C., G.C.B., G.C.M.G., Britain's Ambassador to Hitler.

Unfortunately he himself died before 55. Ed.

"THE RATIONALIST."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(d) ವಿಭೂತ್ಯನ್ತರಭಾವ.

ತತ್ರಸ್ರಕ್ಸ್ಪರ್ಶಗನ್ಧಂ ಸ್ಫುರದುಪರಿಫಣಾರತ್ನರೋಚಿರ್ವಿತಾನಂ
ವಿಸ್ತೀರ್ಯಾನನ್ತಭೋಗಂ ತದುಪರಿನಯತಾವಿಶ್ವಮೇಕಾಧಿಪತ್ಯಮ್ ।
ತೈಸ್ತೈಃಕಾನ್ತೇನಶಾಸ್ತ್ರೋದಿತಗುಣವಿಭವೈರರ್ಹತಾ ತ್ವಾಮ ಸಂಪ್ಯೈಃ
ಅನ್ಯೋನ್ಯಾದ್ವೈತನಿಷ್ಠಾಘನರಭಗಹನಾನ್ ದೇವಿಬಧ್ನಾಸಿ ಭೋಗಾನ್ ॥ (Id-25)

"There you have spread the body of Ananta which, like a flower, is soft and sweet-smelling. He (Ananta) has constructed a canopy (as it were) by the lustre of shining rubies on his (expanded) hoods held above On him you have taken your seat along with your Beloved who rules the entire universe as the Paramount Sovereign and who is best suited to you with His innumerable and exalted qualities in the Eternal Transcendent Form and in the incarnations. With Him you give (the Angels) infinite bliss which is augmented by both of you becoming one in enjoyment (out of mutual and deep love.)"

(e) ವ್ಯೂಹಾನ್ತರಭಾವ.—

ಸ್ಖಲಿತಕಟಕಮಾಲ್ಯೈರ್ದೋರ್ಭಿರಬ್ಧಿಮ್ಮುರಾರೇಃ
ಭಗವತಿದಧಿಮಾಥಂ ಮಥ್ನತಃ ಶ್ರಾನ್ತಿಶಾನ್ತ್ಯೈ ।
ಭ್ರಮದಮೃತತರಂಗಾವರ್ತತಃ ಪ್ರಾದುರಾಸೀಃ
ಸ್ಮಿತನಯನಸುಧಾಭಿಃ ಸಿಂಚತೀ ಚನ್ದ್ರಿಕೇವ ॥

"Goddess! (to take out the nectar from it, once) the Lord churned the (Milky) Ocean, as if it were a pot of curd, with His arms with the bangles and garlands tossing about, and He became fatigued. Then to remove His fatigue, you appeared, like the moon-light, from the whirlpool of the rolling billows of nectar, shedding profusely the nectar of your smiles and glances."

(f) ವಿಭವಾನ್ತರಭಾವ.—

(a) "ಯದಿಮನುಜತಿರಶ್ಚಾಂ ವಿಗ್ರಹಾತುಲ್ಯವೃತ್ತೈಃ
ಅನುಜನುರನುರೂಪಾ ದೇವಿನಾವಾತರಿಷ್ಯಃ ।
ಅಸರಸಮಭವಿಷ್ಯನ್ನರ್ತ್ಮನಾಥಸ್ಯಮಾತಃ
ದರದಲದರವಿನ್ದೋದನ್ತಕಾನ್ತಾಯತಾಕ್ಷಿ ॥"

(Id.-43.)

"Devi! when, in a sportive mood, the Lord appeared in this world assuming, out of His own free will, the nature and form of men and animals, you also came down at every birth of His with a form suited to his own, O Mother, whose eyes are large and lovely like the interior of a lotus in half-bloom! Otherwise (without you) the sport of the saviour (of the universe) would have been dull and uninteresting."

(b) ಅನುಜನುರನುರೂಪರೂಪಚೇಷ್ಟಾನ ಸುದಿಸಮಾಗಮ
ಮಿನ್ದಿರಾಕರಿಷ್ಯತಃ ।
ಅಸರಸಮಭವಾಪ್ರಿಯಂಭವಿಷ್ಣುಧ್ರುವಮಕಂಷ್ಯತರಂಗ
ರಾಜನರ್ಮ ॥
(Sr. R. S.-5-49.)

This verse says that in every Avatara or Incarnation the loving union of Sri with the Lord is extremely useful in the sport of protecting (granting every bliss and healing all ills) of the refugees.

"If in every Avatara Lakshmi is not present in loving union with the Lord in form and grace consistent with the forms of devas and men which Bhagavan, out of His own free will, is pleased to assume, His sport in the Incarnation of Ranga Raja would be tasteless, or may even cause displeasure to Him. This is certain."

It is the richness of the mediatorial function that gives refuge to people with sins to their credit.

(g) ಅರ್ಚಾವತಾರಾನ್ತರಭಾವ.—

"ಶ್ರೀಸ್ತನಾಭರಣಂ ತೇಜಶ್ಶ್ರೀರಂಗೇಶಯಮ್"

(Sri. R. S. 1-8.)

(To be continued)

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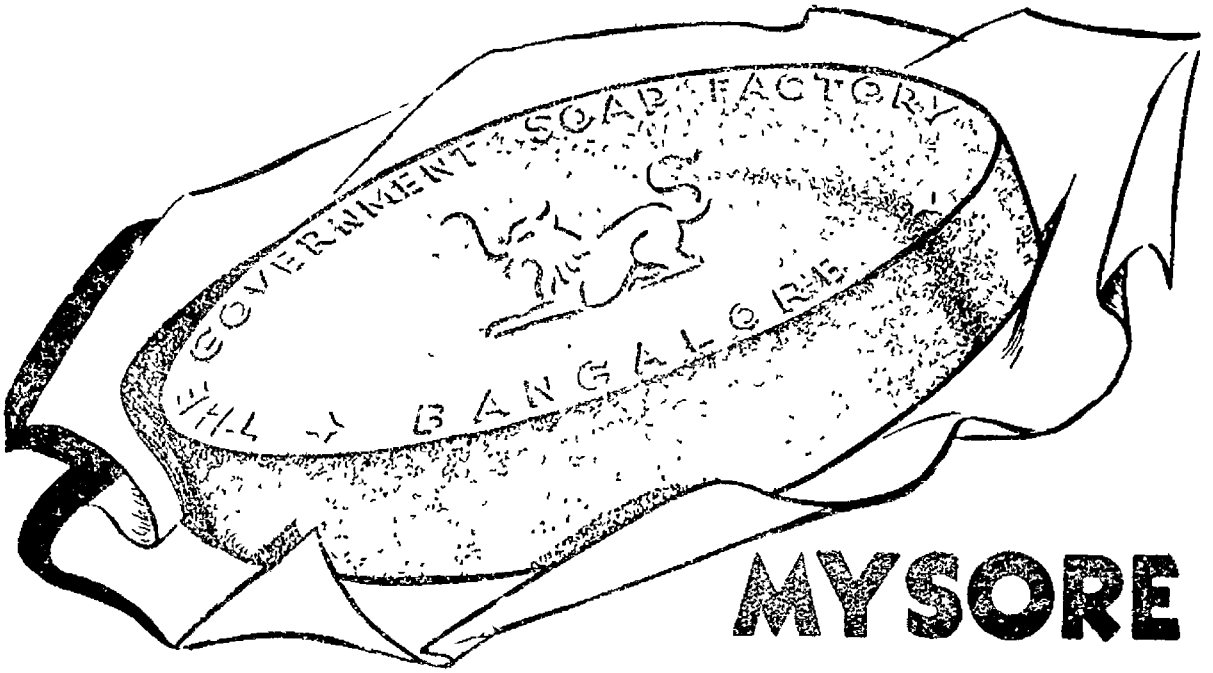

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Printed at the Coronation Press, 676, Chamaraja Road Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 34] MONDAY 6—5—1946 [PRICE 0—1—6

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NEW YORK

"My chief impression of New York was hustle. I was a fast walker in my youth, and elsewhere when walking down a street I used always to be passing others. But in Broadway for the first time in my life it was I who was being passed all the time."

MOST BEAUTIFUL THING

"It was at a lunch which he gave for a distinguished and lovely but somewhat highbrow British lady tourist. In the course of a pause she asked him what he thought the most beautiful thing in the world Somewhat naturally Sir Claude replied, "A lovely lady like yourself, Mrs. X." She professed to despise the compliment and said that the most beautiful thing in the world, in her opinion, was sleep. "How right you are,' said Sir Claude, "next to the lovely woman."

TELLING SEX

"I was having tea one day in St. Petersburg with a Countess Bodrinsky, who had two small daughters, the elder being about seven or eight. They came into the drawing-room while I was there, and their mother asked them what they had been doing that afternoon. The elder girl said that they had been for a drive on the islands and had seen a lot of little children bathing in the sea "What were they," asked her mother—"little boys or little girls?" "Oh, mummy dear," she answered, "how could we tell? They hadn't got clothes on!"

SINGING IN 20 LANGUAGES

"My greatest friends in the Diplomatic Corps were the American Minister, John Dyneley Prince, and his wife. Prince who had previously been Minister at Copenhagen, was a Professor of Slavonic languages at Columbia University. His mastery of all tongues and dialects was indeed extraordinary. Being also very musical (he composed one of the tunes for Kipling's "On the Road to Mandalay"), I have heard him sing in over twenty languages, and the only time I saw him completely stumped was at a Rotary lunch where a South African talked to him in the Zulu 'clic" language!"

SIR NEVILE HENDERSON.

MARRIAGE

SOW. HYMAVATHY, daughter of Mr. T. V. Ramanathan, M.A. M L., Madras with Mr. S. VENKATARAMAN, Representative, "Hindu", Bombay, on the 9th inst. at 6 Singrachari Street, Triplicane, Madras.

CHI. C. N VAIDYANATHAN, son of Mr. C. Nagappa, B A, B L, Advocate, Mysore, with SOW. SHARADAMMA daughter of Mr N. Nanjundayya, Police Inspector, on the 6th inst. at the Balija Hostel, Chamarajapet, Bangalore.

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TWILIGHT OF MILLIONAIRES

John D. Rockefeller left only £9,000 000 but he passed on the bulk of his fortune to his son and grandson during his lifetime, and in 1934 alone he gave away £60,000,000 to 70 charities—in all, his benefactions approximated £275 000,000.

"Solly" Joel, renowned king of gold and diamonds, was thought to be worth £20 000 000 at least And if he had passed away at the peak of the gold-share boom, he might have been worth that. But he died when gold shares and diamonds were selling at rubbish prices, and his estate was valued at only a million.

The celebrated speculator, Jimmy White, was said to be worth millions at a time when, in fact, he owed the income tax authorities over a million —he could never lay his hands on a solid million in cash at any point of his flambuoyant career, as company promoter and gambler in shares and commodity "future."

Clarence Hatry was living on a millionaire scale at a time when, back of the painted facade, he was forging bonds to raise a mere £400,000!

Kreuger was still acclaimed one of the world's richest men when he was around £50,000 000 "in the red."

The first Lord Melchett, head of the British heavy chemical and anthracite combines, was thought to be worth many millions. However, he only lived on the millionaire-income scale in his great town and country houses. His capital on his death was half-a-million.

The late Lord Inchcape, shipping magnate, made a will which indicated that he thought he had a fortune of £10 000,000 to dispose of. And at one time he undoubtedly had. He spread his investments in what he thought was the track of safety, but it turned out to be the track of the world typhoon; and his estate was proved at only £2,000,000.

Arnold Bennett went cruising with the speculator, Otto Khan, head of the great American banking house; and estimated Kahn's income at £1,000,000 a year (Kahn's 64 suits and 40 pairs of shoes, just for cruising, impressed the man from the North). Kahn left £750,000 only!

Zaharoff was thought to be one of the world's wealthiest men—he was cursed as the armament king. It was pointed out as a sign of his riches that he had "bought up Monte Carlo" (but in fact he and Baron Rothschild put up a million between them to get a controlling interest when the gambling resort was "on the rocks". The arms king lost £4,000,000 financing the Greek war with Turkey, which he thought the Greeks would win, (they lost) and £5,000,000 on Wall Street. He left only two millions!

One of the most spectacular of the mythical millionaires was Mantis James Van Sweringen, the American. Starting in the real-estate business in Cleveland, he and his brother, Oris, bought land suitable for suburban development, and then, to foster its development, got the rail folk to bring electrified lines into the new colonies. From this beginning they became railway magnates, at one time controlling railway interests valued at £600,000 000. A banking group headed by the Morgan house lent them £10,000,000. The market crash of '29 brought down their gim-crack financial empire. They defaulted on the big loan. In May, 1936, the shares which had secured the £10,000,000 loan were offered for sale at public auction. They fetched £624,000!

J. P. Morgan controlled more capital probably than any other living man. He governed 35 banks and insurance companies, while 60 enterprises whose assets aggregated £6,000,000,000 were linked

(*Continued on page 6*)

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The Rationalist.

Monday 6-5-1946.

THE FOOD POSITION

The Food Minister of the World, ex-President Hoover, is fulfilling an unenviable task. The war dragged on year by year, but nobody spoke of food shortage during its long course. It is now ten months after the war's close, and many countries must have had 2 or 3 crops in greater peace than ever before in the recent past, the military demand has comparatively ceased to exist, and yet the food position has worsened and is causing grave anxiety to all nations and all Governments.

Bengal was known as the "granary of India", but over a million and half of its children are said to have died of starvation. India was known as a "predominently agricultural country", and India is said to need from over-seas, 316000 tons in May, 325000 tons in June, 441000 tons in July, and 552000 tons each for August and September. What has brought the world, what has brought India to this pass? No economist has attempted to answer.

The cause is not diagnosed, but the consequence is accepted, and Mr. Hoover has the unhappy task of remedying it. The squealing of hungry children, the groans of the aged and starved, and the sighs of despairing house-wives reach his ears. The cry for food reaches him in many languages, from many months, white, brown and dark, gruff veterans and musical maidens. He pictures the starved mother seeking to suckle the babe with dry breasts, he sees the housewife giving up her ration and going hungry because the family rations are not enough to feed all her dear ones, he sees millions of children crying in vain for food and crying themselves to sleep, he sees aged men and women raise their eyes to heaven in silent woe at being left to be famished in the last stage of their lives.

Mr. Hoover sees and hears all these as in a television cine-tone, and, we fancy, is not happy about it. He has covered over 20 countries in his survey, and this is his grim estimate.

"There are nations of about 500 million people without enough food to manage until the next harvests come in. Eleven million tons of cereals are required to barely maintain life over the next 4 months. For this the available supplies are only 6 million tons. There will be an immense loss of life if the gap of 5 million tons cannot be bridged. 240 millions of India's population depend now upon imports, and the number in jeopardy of life runs into tens of millions. Unless there can be a large and constant flow of overseas food the loss of life will mount to numbers too horrible to contemplate."

"Australia has over 3000 calories per person per day. Experts say that 2200 calories is the minimum at which public health and progress can be maintained in a nation. India's stricken people will receive less than 1400 calories daily per person, and under such a regimen the adults can pull through a period of 4 months, but many of the children and the aged will drop by the wayside through increased disease which is always the result of lowered vitality!"

It is Mr. Hoover's task to see if he can readjust world supplies so as to meet the needs of the several starving blocks of mankind. We have no doubt that he will carry out the task with the usual American efficiency.

But the arrival of supplies is one thing, and their distribution to the suffering householders is quite another. Unfortunately public experience of that is becoming every day bitter and more bitter. Inefficiency and inhuman dishonesty mark every stage of that long process, and ultimately it is a question whether the red-coat and bayonet or stark naked hunger will prove stronger.

By the time it reaches the out-stretched hand of the citizen, the meagre 1400 calories planned for by Mr. Hoover will have got reduced to 1000 or less in quantity, and 50 per cent or more depreciated in quality.

We may instance the case of a family which under the Hoover calory calculation gets 50 seers of rice for 50 days. The rice is expected to be at least 25 per cent polished, instead of the normal 100 per cent polish which the consumer is accustomed to. But the rationed rice is not at all 25 per cent polished or anywhere near it. It is not fit to be cooked, and if eaten by force brings about purging and vomiting as we can testify from experience. It has to be hand-pounded or further milled, and the result is an eye-opener. We gave 5 seers of the rationed rice to be handpounded for being sent to a temple, and got 1 seer of bran useful for cows, 3/8 seers of broken rice of the size of river sand, and 3⅜ seers of rice proper. That means a 33 per cent shortage in the rationed quantity!

From the point of domestic economy it is an outrage, and from the point of State economy it is execrable.

Passing to the substitutes for rice that are offered to the public, wheat and wheat-flour, they are mostly unclean and weevil-ridden, and even the unopened bags are covered with cobwebs of rotted flour.

Government also get gram and pulses from time to time. Instead of giving them out to the public in time, they are stored up without care till they are fully deteriorated, and then when they are unfit even for fodder, they are auctioned, causing a double loss, loss of money to Government and of food to the public.

Further, when paddy is milled it yields husk, bran, and some quantity of broken rice besides rice. That broken rice, at about 20 seers a rupee normally, would be grabbed by the mill-hands themselves for use in their homes. Now we understand that in every rice mill a large quantity of broken rice lies uncared for and deteriorating. It is a criminal waste of available food which is utterly discreditable to those responsible. But it is of course a sample of Nationalisation or State Socialism!

A soldier who is negligent in his duty is court-martialled. But a food-official who wastes public food has nothing to answer for, and no penalty to pay. It is the public that pays, in high prices, high salaries, and high death-rates. What can Hoover do to remedy this state of affairs?

Editor.

"POLITICS, PHILOSOPHY, AND PHANTASY"

"A few days ago I had the good fortune to come across your excellent book, "Politics, Philosophy and Phantasy," and from that moment onwards I have become one of your fascinated admirers. For the thought-provoking sentiments, the grandeur of style, and the richness of vocabulary, the essays are incomparable. Not being able to rest contented with a borrowed volume I hastened to get for myself a copy which I can always keep with me. I am now overjoyed at the thought that there will always be within my reach a set of priceless books to which I can always turn for joy, information, instruction and solace."

A. R. S. B.A., B.L.

(*Continued from page 3*)

immediately to the Wall Street office of the Morgan Company. He had directors on the boards of another 16 banks and 26 miscellaneous corporations representing £3,240,000,000. But his own banking house had assets of only around £100 000,000 and his personal fortune was thought not to amount to many millions. He is one of the men who think in terms of income rather than capital. His income is huge, and most of it is earned—and spent.

The Du Pont clan march with the Morgans, Rockefellers, Fords and Mellons, in terms of riches. Pierre S. du Pont paid in 1929 £1 900,000 income tax on an income of £6 500,000. Chemicals and explosives are the basis of their wealthy dynasty, but they are overlapped into many other fields. They own most of the General Motors with the Morgans. That enterprise earned a net profit of £47,600,000 in 1936, of which the common stock-holder got £24.600,000.

What becomes of these huge fortunes? Many are massacred by death duties.

(*To be continued*)

BHOPAL AGAIN

Will Bhopal become another Aligarh, is the question being asked in responsible political quarters here. It is reported that an eagerly attended procession of Muslims was taken out the other day in Bhopal. The most alarming and striking feature of the procession was that more than a hundred persons were carrying naked swords. The processionists were shouting slogans in favour of Pakistan, in the most violent and provocative manner. Reports add that the procession was taken out under the auspices of the Bhopal State Muslim League about which there is an open secret to the effect that it is flourishing under the Royal patronage of the Nawab of Bhopal, Chancellor of the Chamber of Princes. The "Nawab of Bhopal", which is the daily organ of the League in urdu receives an yearly grant of Rs. 30 000 from the Bhopal Government.

People in the State are very much alarmed at this state of affairs and demand its immediate check lest it should at any time lead to an unkown incident.

UNIVERSITY OF MYSORE

Notification dated 27th April 1946.

Applications are invited from duly qualified candidates for the post of Professor of Zoology in the University on a salary of Rs. 400-25-700. The post is permanent and the selected candidate will be on probation for two years in the first instance on the initial salary of Rs. 400/-. The minimum academic qualification required is a good Master's (or corresponding) Degree in Zoology. Preference will be given to candidates who have had such experience in teaching and organization and have done original research work.

2. The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension etc., and subject also to the rules of the University as regards disipline. The person selected will be required to join duty immediately after the receipt of orders of appointment.

3. Applications should contain the following information:—

Age, Caste or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application Six sets of the application and testimonials are required. Applicants already in service must forward their applications through their official superiors.

4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore and sent so as to reach him within one month after the date of publication of this notification.

D. S. GORDON,
Registrar.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A, Rtd. Asst. Commissioner,)

(Contd. from last issue)

(I take refuge in that Supreme Light (Sriman Narayana) who is reclining in Srirangam and who is an ornament to the breasts of Sri)

(b) ಜಗದ್ವ್ಯಾಪಾರಾನ್ತರಭಾವ.—

(I(a) "ಶ್ರಿಯೈಸಮಸ್ತಚಿದಚಿದ್ವಿಧಾನನ್ಯಸನಂಹರೇಃ" (Sri. G. R. 1.)

(I offer my respectful salutations) to Sri (who by her glances of approval) makes Her desire of the creation of all things sentient and non-sentient, an accomplished fact).

(I(b) "ಯದ್ಭ್ರೂಭಂಗಾಃಪ್ರಮಾಣಮ್." (Id. 4.)

The knitting of Her (Lakshmi's) eye-brows is the authority (for the divers creation by the Lord)

(I(c) "ಅನುಶಿಖಿನಿಶಿಖೀವಕ್ರೀಡಸಿಶ್ರೀಸಮಕ್ಷಮಮ್." (Sri. R. S. 2-44)

Just as the he-peacock expanding its many-eyed beautiful tail dances before the she-peacock (the Lord) sports before Lakshmi. (That is to say, the Lord evolves the wondrous worlds for the pleasure of His Consort Lakshmi).

IV. Great men also have declared the ಅವಿನಾಭಾವ ಸಮ್ಬನ್ಧ of Lakshmi in Bhagavan's ಸ್ವರೂಪ and the like.

ಅತ್ಯನ್ಯಾತ್ಮಾವಪುಷಿಚವಪುರ್ವೈಭವೈರ್ವೈಭವಂಜೇತ್ಯಾಕಾರೈ
ಸ್ತೈರನುಗುಣತಯಾಸರ್ವಭಾವಾನುಯಾತಾ ।
ಇಚ್ಛಾರೂಪಾಣ್ಯಪಿಭಗವತಸ್ತ್ವದ್ದಯಸ್ಯಾತ್ತರೂಪಾದೂರೀ
ಕುರ್ಯಾನ್ನಹಿ ಮಧುರತಾದುದ್ಧಸಿನ್ಧೋಸ್ತರಂಗಾತ್ ॥

2 Ground B for reading ಶ್ರಿಯಃಪತಿತ್ವ in ಅಕಾರ.

"ಯದ್ಭ್ರೂಭಂಗಾಃಪ್ರಮಾಣಂ ಸ್ಥಿರಚರರಚನಾತಾರತಮ್ಯೇ
ಮುರಾರೇರ್ವೇದಾನ್ತಾಸ್ತತ್ತ್ವಚಿಂತಾಂ ಮುರಭಿದುರಸಿಯತ್ಪಾದಚಿಹ್ನೈಲ
ಸ್ತರನ್ತಿ" (Sri. G. R. 4)

ಕಟಾಕ್ಷಲಾಭಾಯಕರೋತಿಲೋಕಾನ್ ಪರಾಕ್ರಮಂತೇಪರಿ
ರಮ್ಭಣಾಯ ।
ಮುದೇಶಮುಕ್ತಿಂ ಮುರಭಿದ್ರಮೇತಕಥಂ ಫಲಾಭಾವ
ಕಥಾಸ್ಮಕರ್ತುಃ ॥

Evolution and Preservation of the universe and the granting of salvation by the Lord are often the knitting of the eye-brows of Lakshmi; those who are objects of the favourable glance of Lakshmi are assured of God's Grace. In Ramayana. A 6-1, it is said ಸಹಪತ್ನ್ಯಾವಿಶಾಲಾಕ್ಷ್ಯಾ ನಾರಾಯಣಮುಪಾಗಮತ್"— that the prior observance to the protection of the world was observed by the Lord with Lakshmi (Sri Rama and Sita are no other than the Lord and Lakshmi). It is said by Nanjeer that after this, the Lord, being desired by Her to pardon the crimes of the refugees, protects them: it is thus that the criminal crow and the like got protection by Her presence. It is on Her account that Guha, Sugriva and Vibhishana became the objects of Grace of the Lord. From these it is clear that Her presence is essential for the chetana to become the object of protection of the Lord. In the stage of affording protection to the sinners, Iswara, the protector, may be indifferent seeing the sins committed by the refugees or because of his independence; it is only His Grace that would prevent such indifference; and it is the Mediatrix Lakshmi alone that could generate this Grace in Him! Hence her presence to intercede on behalf of the refugees is necessarily desirable to obtain protection from the Lord. The following text also says the same:—

ಲಕ್ಷ್ಮ್ಯಾಸಹಹೃಷೀಕೇಶೋ ದೇವ್ಯಾಕಾರುಣ್ಯರೂಪಯಾ ।
ರಕ್ಷತಿಸ್ಮರ್ವಮದ್ಧನ್ತೇ ವೇದಾನ್ತೇಪಿಚಗೀಯತೆ ॥

Hence in ಅಕಾರ which signifies the Protector, His ಲಕ್ಷ್ಮೀಸಮ್ಬನ್ಧ also has to be read.

Ground C for the ಶೇಷತ್ವ referred to in the following. The correlated is declared to be ಮಿಥುನ

(a) "ದಾಸೋಽಹಂ ಕಮಲನಾಥ" O Lord of Sri, I am your servant.

(b) "ಮಟರ್‌ಮಳಿಳ್‌ವಿರುಮ್ಬುಮ್‌ನಮರುಮ್‌ಪೆರಲಡಿಕಳ್" (See above).

(c) "ತಿರುಮಾಲೇ ನಾನುಮುನಕ್ಕು ಪ್ಪಳವಡಿಯೇನ್" (Paliandu).

5 As Lakshmi's relation with the bosom of the Lord is inseparable and eternal, her appearance whenever the Lord appears is established beyond doubt. Hence, as in the manner in which She has relation with the bosom of the Lord, in a like manner her relation with ಅಕಾರ whose significance is the Lord, is also established beyond doubt.

(To be continued)

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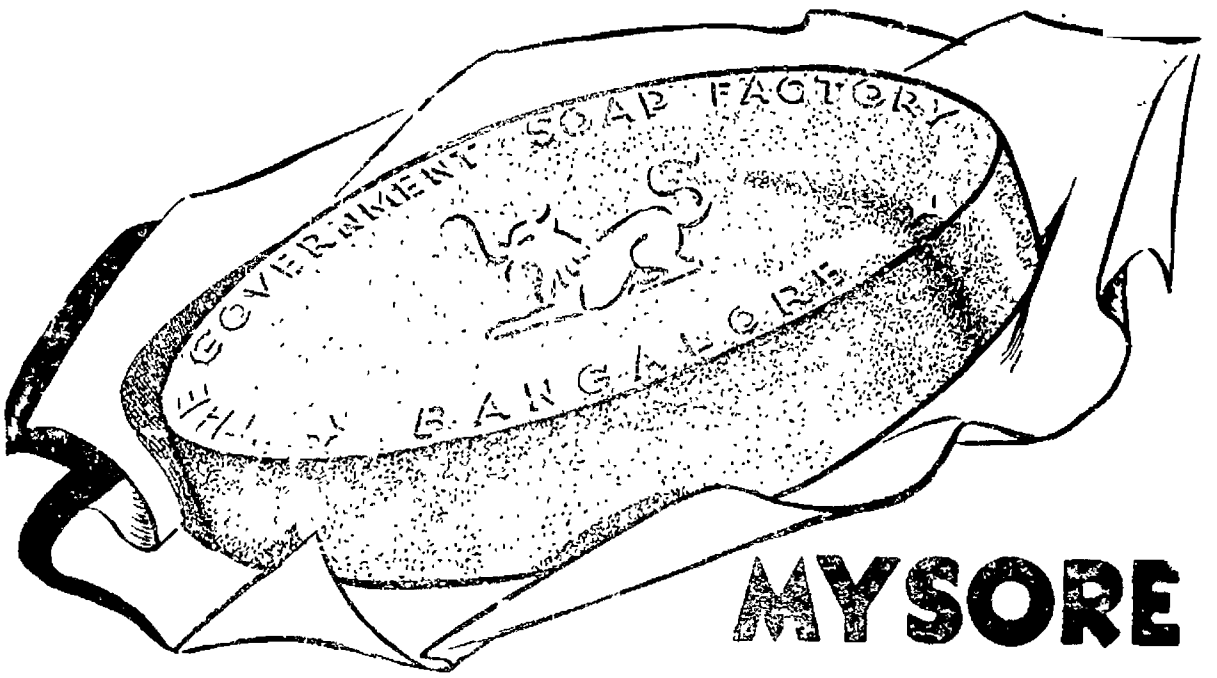

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Registered No. M. 4359

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A weekly
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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 35] MONDAY 13-5-1946 [PRICE 0—1—6

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TWILIGHT OF MILLIONAIRES

Cont. from last issue.

The biggest British fortune, £30,000,000 accumulated by the first Sir John Ellerman, shipping magnate, was halved that way.

The next biggest, the Yule £20,000,000 was reduced by £30,000,000.

When Sir Robert McAlpine, the famous British contractor, died, his millionaire father had been laid to rest in the concrete family vault only thirteen days before. In this case a £3,000,000 estate passed in a fortnight from father to son, and thence to grandson. The estate was cut twice within a month by the second death.

The Earls of Durham were almost ruined by a rapid succession of deaths. The third and fourth earls died within four months of each other and their estate duties amounted to nearly £1,000,000

Many great fortunes, then are dispersed in charities and among families. Marshall Field, a farmer's son, laid the foundations of his wealth by establishing one of the first great department stores. His only daughter married David Beatty, who became the first Earl Beatty. A large part of the Marshall Field wealth went to sustain the Beatty land life on a grand scale on a Leicestershire hunting estate, a castle in Aberfeldy, a great country place at Reigate, and a town house in Grosvenor Square.

A pioneer joined the gold rush to California in '49. He dug his fortune from the ground with pick and shovel. Before a year had passed, he had, by his single energies, amassed £8,000. He sold his claim, founded California's first bank and grew rich. His sons enlarged the business and fortune of D. O. Mills & Co., dealing in anything and everything, from real estate to linotypes and railways. Ogden Mills died at 72 and left his daughter a fortune. She was then Countess of Granard.

Levi Z. Leiter, Marshall Field's partner, made £20,000 000, mostly by speculation in wheat. He made an attempt in 1897 to corner all the wheat in the United States. The attempt failed, and he lost £1,800,000. He gave his daughter a million when she married the Marquess Curzon of Kedlestone, Viceroy of India, and later Foreign Secretary.

From children to grand-children and great-grand-children the money of the millionaires passes, and most of the time it contracts with the passing of every life as surely as that piece of wild ass's skin of which Balzac told, and which measured a human life and shrank with every wish of its owner's. Some inheritors waste it.

Hetty Green who walked about in rags and ate crusts while making millions in stock manipulation, left her fortune of £12 000,000 to her son, Colonel Green, who ravished it

Others put misplaced trust in debt paper—in the strength of societies and empires.

One of the Rothschilds put a fourth of his fortune into the bonds of the Austrian Empire, which looked eternal to him: after 1918 it vanished like dust in a windstorm.

Oriental potentates, oblivious of the lessons of the past, still repose trust in portable wealth, which is also easily lootable—in precious metals and stones. The Nizam of Hyderabad is said to keep about £100.000,000 worth of gold in bars and coins in his palace strong box. If the British Empire went the way of old Rome, and Russia or Japan or German conquerors seized vast India, the treasures of the Indian Princes would disappear like the gold and jewel stocks of the rulers of the lands the Romans conquered.

Are we, perhaps, witnessing the twilight of the age of the billionaires? Or will these vast fortunes ever be repeated, and extended, by a new race of *entrepreneurs* exploiting even greater opportunities in a world whose wealth production, and markets, reach a point beyond the dreams even of these men of eager vision and abounding acquisitiveness,

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The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

who have piled up these colossal fortunes, and duly departed from our midst?

The statistics certainly disclose a contraction in the number of colossal fortunes in the United States, the world's richest State and an expansion in incomes in the middle brackets Wealth is more widely spread than it was. Taxes and restrictions make it ever more difficult for the bold adventurer to make and keep great wealth. But it is evident that taxes do not stop the march to millionairedom. Nor do restrictions and regulations of trade and industry hamstring the economic conquistador.

The great fortunes of the day-before-yesterday were made in land, coal, heavy industry, shipping, tobacco, cotton, Eastern trade, banking. Those of yesterday were made in newspapers, mass-produced motor cars, gold mines, chain stores, rayon. Few, if any, new men will reach millionairedom along these paths again. But the world is in transition. New things are on the way. A whole complex of new discoveries is opening out new horizon of opportunity for wealth-making, as happened before, when the millionaires who are now passing set out along the golden road to riches. It may be that the fortunes of the Croesuses of tomorrow will be greater than those who are passing to-day, although an earlier generation of millionaires, operating in free-for-all conditions, thought that the opportunity for greater wealth died with the Nabobs, the unregulated Victorian exploiters of industrialism, the gold and diamond pioneers, and the men who got in on the ground floor of mass-production.

And the millionaires of to day? They represented one of the most fascinating of all human enigmas. How many of the great fortunes of even a century ago survive? Few. Where are the Croesuses of the past? They have vanished as completely as the papyrii of a crumbled world. Where is the wealth of the Caesars, of Cleopatra, Darius, the Medicis, Napoleon, the Romanoffs? Sunk, without trace. The richest man in the Rome which Julius Caesar managed to dominate was Crassus. What became of the millions that Rome's greatest capitalist guarded so assiduously, devoted all his energies and astuteness to preserving and increasing, spreading it cannily over land house-property, well-secured loans, slaves, ships, plantations, mines, factories, trading syndicates, gold bullion, jewels? They have passed away like a dream.

P. F.

UNIVERSITY OF MYSORE

Notification dated 27th April 1946.

Applications are invited from duly qualified candidates for the post of Professor of Zoology in the University on a salary of Rs. 400-25-700. The post is permanent and the selected candidate will be on probation for two years in the first instance on the initial salary of Rs. 400/-. The minimum academic qualification required is a good Master's (or corresponding) Degree in Zoology. Preference will be given to candidates who have had such experience in teaching and organization and have done original research work.

2. The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension etc., and subject also to the rules of the University as regards disipline. The person selected will be required to join duty immediately after the receipt of orders of appointment.

3. Applications should contain the following information:—

Age, Caste or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. Six sets of the application and testimonials are required. Applicants already in service must forward their applications through their official superiors.

4. If required, candidates must be prepared to be interviewed at their own expense.

5 Applications should be addressed to the Registrar, University of Mysore, Mysore and sent so as to reach him within one month after the date of publication of this notification.

D. S. GORDON,
Registrar.

The Rationalist.

Monday 13-5-1946.

NATIONALISATION OF INDUSTRIES

The Assam Ministry, which represents a few non-official street-orators suddenly put in power, has startled the world by announcing that it is nationalising the industries. Under this decision, the following industries will be nationalised: Cotton Textiles, Jute, Hydro-electric power, Heavy Chemicals, Sugar and alcohal, Paper, Plastics and celluloid, Refractories and ceramics, Light Machinery, Non-ferrous Metals, and Glass.

The Government are also considering a proposal that any new units of certain industries, namely, coal, cement, matches, motor and aviation fuel, saw-mills, plywood and leather, which already exist in Assam, should be State concerns.

Apart from these industries, the Government propose that whenever the establishment of a new industry involves a capital outlay exceeding ten lakhs of rupees, the enterprise should be undertaken by the State.

A puny Government consisting of puny statesmen, instead of beginning to study the immediate problems, of food, of health, sanitation, communications, education, administration of Justice, protection of life and property, and punishment of offenders, instead of improving the morale of Government employees, and making them efficient, intelligent, just and free from corruption, they rush out, just because they are unchecked, and just because they have some money, on a gambler's adventure of nationalisation of Industries, without knowing its meaning, or understanding its purpose or justification.

Intelligent and enthusiastic men, no doubt well-meaning, have theorised about the best ways of modelling a nation. Aristotle in his "State," Sir Thomas More in his "Utopia," Rousseau in his works, Marks in his fireworks, have dictated what was best for the world. So is Gandhi doing before our own eyes.

But all that was what *they thought* was best for the world, according to their own emotional experiences and kinks in their brain, and not what was possible for the chameleon-like and unpredictable thing called Mankind. Humanity is not a lump of plaster to be moulded and petrified according to the deftness of one's fingers, but a thing of uncertain centre of gravity, and will topple sideways or downwards however you buttress it, and however well-ribbed with steel and cement your foundations may be.

While this is the fate of the schemes of philosophers and would-be-benefactors of mankind, it is absurd to expect that the wild-cat schemes of professional politicians suddenly raised to power will provide a bed of roses for every citizen.

Men who seek to run Governments should first of all realise the purpose of Government, why Governments should exist, what it should do and what it should not do.

Government's relation to the public should be like Krishna's to Arjuna, to help him to achieve his purpose, by guidance and advice, and not like Trivikrama's to Bali, grabbing every-thing of his, ordering him about, and making a slave of him.

2500 years ago, Periander, a tyrant of Corinth, gave a dinner to the seven wise men of Greece and asked, "What is the ideal

State, or the most perfect form of popular Government?" The philosophers answered as follows:

Solon: "That in which an injury done to the least of its citizens is an injury done to all."

Bias: "Where the law has no superior."

Thales: "Where the rich are neither too rich, nor the poor too poor."

Anacharsis: "Where virtue is honoured, and vice detested."

Pittacus: "Where dignities are always conferred on the good, never on the bad."

Cleobulus: "Where the citizens fear blame more than punishment." And

Chilo: "Where the laws are more regarded, and have more authority than the orators."

Goethe has said: "What Government is best? That which teaches us to govern ourselves."

At another time he said: "The best Government is that which makes itself superfluous"

"Good Government," says China's wise one, Confucius," obtains when those who are near are made happy, and those who are far off are attracted."

(*To be continued*) *Editor.*

MARRIAGE

CHI G. SREENIVASA JOSYER, B A., son of Mr. G. R Josyer, M.A., F R E S, Mysore, with SOW. PUSHPAVALLI, daughter of Mr. Rao Bahadur M. A. Rangaswami, B E., M I.E., District Engineer, Darbhanga, on Wednesday the 22nd inst. at "Ranga Vilas," South End Road, Malleswaram, Bangalore. Our Subscribers, Advertisers, Contributors, and Readers are cordially invited.

G. R. J.

VAINIKA PRAVEENA
V. VENKATAGIRIAPPA

Mr. Vainika Praveena V. Venkatagiriappa, the famous exponent of the Veena in the Mysore Court celebrated the close of his 60th year with religious ceremonials and a public reception on Friday the 10th last at Mysore. Messages of felicitation were received from noted Musicians of Southern India, and at the evening's reception his talented disciples Messrs. Doreswamy Iyengar and Doreswamy entertained the guests with renderings of his compositions. The *elite* of the City and Palace officers and musicians attended the function and congratulated him on his distinguished career, and wished him many more years of honours and happiness.

RUSSIAN SOCIETY

There was scarcely any middle class—a Russian was either a great nobleman or a humble peasant. And there were very few of the former and millions and millions of the latter.

The size of some of the properties was fantastic and unbelievable. Up to the eighteen-sixties, the middle of the Victorian era, the mass of the Russians were still serfs, *i.e.* the complete property of their owners. When emancipation was introduced by Alexander II, the noblemen were compensated for the loss of dependants, who were the absolute property of their masters, could be sold as soldiers or to other masters, and could not leave a village without the authority of the Prince. The largest of all the landed proprietors in respect of population was the head of the Sheremetieff family He had to be compensated for the loss of between two and three million souls. That is scarcely eighty years ago. Is it to be wonderd that the Russians in the mass were politically undeveloped and educationally illiterate right up to 1917? Bolshevism has been terribly cruel, but it was an experience which centuries of despotism made inevitable in a people so backward as the Slav. Russia has got to work out her own salvation in conformity with the character, temperament, and history of the Slav nations. N. H.

NEW CARS AVAILABLE

With a sparkle in his eyes, the young fellow walked into the show-room.

"If I bought this car by instalments," he said, pointing to a particularly "sporty" model, "how long would it take me to pay for it?"

"That would depend on how much you could afford each month, sir," replied the salesman, cauticusly.

"Well, I think I could manage three dollars a month."

The salesman's eyes popped.

"Three dollars a month!" he gasped. "At that rate, it would take a hundred years!"

Gazing longingly at the very streamlined model, the young man said: "So what? It's worth it!"

PROFSSIONAL ADVICE

Four men were playing bridge at the Club, when an argument arose over the cutting of the cards. One man said that the person who cuts the cards should complete the cut. Others said "No." The dealer said he would write to Ely Culbertson, international bridge expert, for advice. A few days later he received a letter from Culbertson stating that the cutter should complete the cut in bridge. The dealer, who had bet that he was right, was very happy until another letter arrived from Culbertson enclosing a bill for twenty-five dollars for professional advice. The dealer took the letter to his lawyer, protesting that he would not pay the bill. The lawyer said the bill was legal. In a few days the dealer got a bill for ten dollars for the professional advice of his lawyer!

We are reminded of the Mysore Government's various political advisers. Ed.

THE WEDDING RING

The Egyptians used the wedding ring as a symbol of marriage because it was endless, but why it came to be worn on the fourth finger of the left hand has long been a matter for conjecture. This finger was once known as the "Medicated Finger," because it was believed that a vein ran from it direct to the heart. The Greeks and Romans always stirred their medicines with this finger, believing that if anything harmful should have got mixed with the potion, the wonderful vein would immediately give warning of the danger to the heart. When wedding rings came to be worn they naturally, we are told, chose this finger out of sentiment.

CHEWING NATIONS

A four-year-old visiting the farm for the first time, was taken by her mother to see the cows. Gazing at them for some time, she asked, "Are these American cows?"

"Of course not dear, but why do you aks?"

"Well, they never seem to stop chewing."

Why not Madras cows?

APPLIED PSYCHOLOGY

The sergeant had 20 men lined up for detail. They weren't as energetic as the sergeant thought they should be, so he tried Applied Psychology.

"I've a nice easy job for the laziest man here," he barked. "Will the laziest man raise his right hand?"

Nineteen hands went up. "Why didn't you raise your hand?" The sergeant asked No. 20.

"Too much trouble," drawled the GI.

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BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41, My Tour from Home to College. 42, The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47 A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3. V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10, Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13, The Problem of Wealth.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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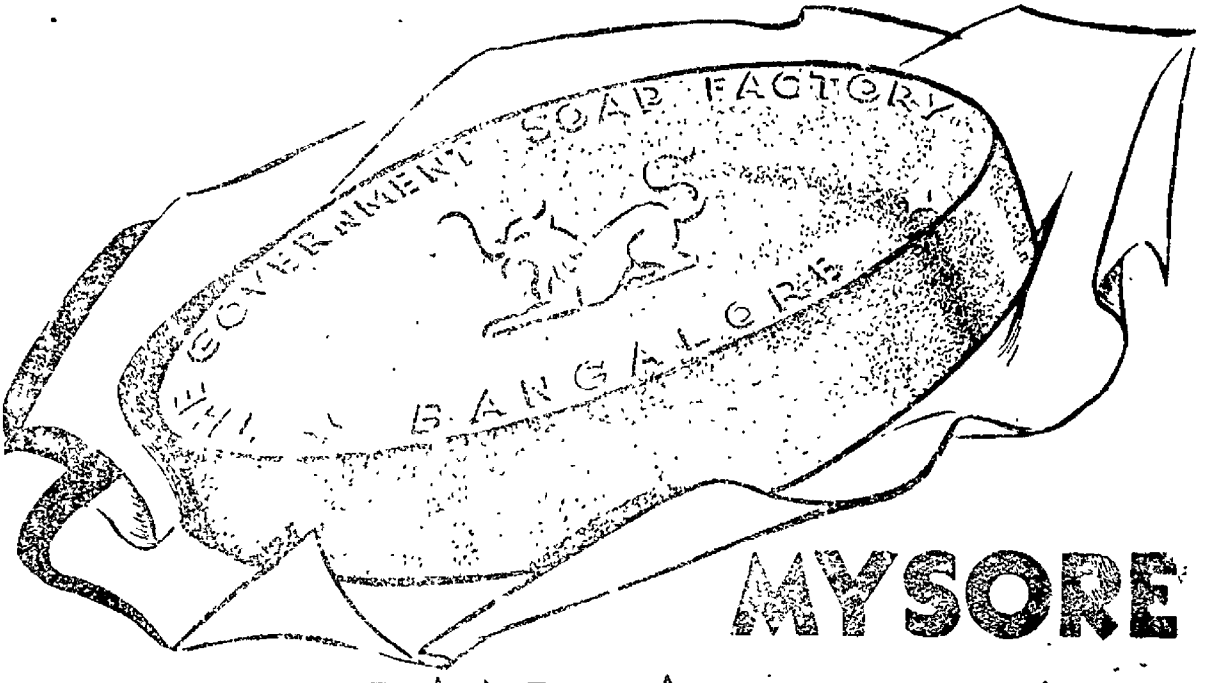

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Printed at the Coronation Press, 676, Chamaraja Road Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

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A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 36] MONDAY 20—5—1946 [PRICE 0—1—6

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"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39,
EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA.
EDITOR "RATIONALIST.

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BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47 A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3. V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

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LOST TREASURES

Millions of pounds of gold, currency and treasure of all kinds have already been lost during the present war, and the first years of peace will probably see a feverish search for clues and numerous treasure hunts. Much of the treasure is at the bottom of the sea, but the amount that has been buried in the many countries overrun by the Nazis is probably considerable. War has produced more "lost treasures" than any other condition. The treasure is buried and often the owner is later killed so that his secret dies with him—that, undoubtedly, is the explanation of hundreds of hoards of coins dug up in Britain and other countries, some of them dating from the wars of three or four centuries ago.

SUNK WITH FORTY-FIVE TONS OF GOLD

The Great War resulted in many treasure hunts. Probably the most successful was that of the *Laurentic* undertaken by the Admiralty. This ship, with 45 tons of gold in her strong room, struck a mine off the Irish coast in 1917. Fortunately her position was known and also the exact position of the gold in the wreck, but even then it took seven years to recover the five million pound treasure. A mass of twisted steel plates enclosed the strong room and after divers had cut a way through the whole wreck collapsed so that work had to be begun again. But the location and recovery of the Larentic's gold was one of the triumphs of salvage. The *Lusitania* which also had bullion aboard proved a more difficult proposition.

When General Allenby's armies routed the Turks in Palestine in 1918 the fleeing army threw away gold and treasure variously estimated at between a quarter and one million pounds. The treasure was carried partly to pay the army, but mostly to bribe sheiks, and not a little of it was made up of loot taken from houses during the army's retreat.

After the war a Turkish officer said that the treasure, packed in boxes, was thrown into a river when it became an encumbrance and that a bridge was then blown up over it. In 1932 an attempt was made to locate and salvage the treasure with the consent of the Government of Palestine but, as far as can be ascertained, no considerable sum was recovered.

One of the great lost treasures dates from a Turkish war nearly a hundred years before, the naval Battle of Navarino Bay. In 1827, Admiral Codrington, commanding an allied fleet, sank sixty-two enemy ships off the west coast of Greece. Several of these ships were reputed to contain treasure. The flagship alone was believed to have contained £200,000 in coin and a considerable amount of jewels and plate. Concessions to search for and salvage the treasure have been given to a number of different companies, but there have been no reports of worth-while finds.

A MILLION FRANCS LOOTED

In 1923 it was announced that Belgian military engineers, with the aid of a German who had deserted during the Great War, were searching for treasure worth a million francs near Namur. There was considerable mystery about how knowledge of the treasure had been gained, but it appeared to have been looted during the war and buried with the object of recovery after the armistice. It was never announced whether it was found.

In the same year Paris police found a man trying to exchange a million francs of French notes issued during the war. The trail they had to follow was a long one, but the story they found started with the war reaching Bethune when a judge buried his safe full of notes. He returned after the armistice and started to dig. He found the safe—but it was empty! At some time, evidently, German soldiers had discovered it, removed the notes and re-buried the safe. Years later, when they considered it safe, they had put the notes into circulation. *(To be continued.)*

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 20-5-1946.

NATIONALISATION OF INDUSTRIES

II

The world is not a zoo, and the "State" is not a cage in which men and women are locked up, to be fed and watered at set times by Government with such food and water as they think best for them, sufficient to keep them alive and to prevent them from dying.

The best thing for man is to be self-sufficient and self-dependent. There is a Sanskrit saying

"*Sarvam pravasam dookkham*
Sarvamatmavasam sukham"

"Every thing dependent on others is unhappy, and everything within one's own power is happy. Man's qualities will shine best, his abilities will come out best, and his personality thrive best, when he has some freedom and initiative to move and act, of course without prejudice to the similar rights of others. In all normal matters of life he must be his own master, and it is only in the things which he cannot do for himself that Government should step in and help.

The individual cannot build canals, construct roads, provide sanitation, coin currency, enforce justice, give mass-education, and defend against invasion. These things make Governments come into being. But the individual can cultivate land, start an industry, and conduct trade. In these fields the individual should have free scope for initiative and emulation, to improve by competition, and thrive by sharpened intelligence and unbeatable endeavour.

Of course it is true that individuals cannot be trusted with the ownership of munition factories, lighting installations, postal, telephone and telegraphic services, and railways. These are in the nature of public services, and as such have to be in the hands of Government, as the very purpose of Government's existence is to carry out public services with efficiency, economy and impartiality.

But to say that Government should take over almost every industry, and begin to produce towels and gunny-bags, sugar and matches, cement and shoes, pottery and glass, paper and soap-boxes, and all things down to knick-knacks, is to reduce Government from a high and respectable administrative body into a Joint Stock Company out to launch out new lines in order to make further profits.

The public expect good quality and competitive prices in industrial products. These are to be found to a greater extent in individual owned industries than in the Government owned.

The individual cannot produce rubbish and offer it to the public at any price he likes. He and his industry will be dead in a short time. The Government can start an industry, monopolise and protect it, allow its men to produce some adulterated stuff in its name, and thrust it on the public. The standard cloth and rationed grains which are forced on us today by Government control, are but samples of all else which will be thrust on us without option under nationalisation.

(To be continued) *Editor.*

TIRUPATI TEMPLE RITUAL SUIT

The long drawn-out litigation between the Tengalais and Vadagalais was brought to an end when Lord Macmillan delivering the judgment of the Judicial Committee of the Privy Council ordered the Madras High Court decree to be varied so as to confirm the sole right of the appellant, Pedda Jeeyyagaru, to conduct services in accordance with the Tengalai ritual, "to the exclusion of Vadagalai Manthrams," in the Tirupati temples.

Many documents in support of the Vadagalai claim are "equivocal, none is conclusive," states the judgment. "That their import is ambiguous is best evidenced by the fact that careful study of them led the Subordinate Judge to one conclusion and the High Court to a different conclusion. It is enough to say that Their Lordships find themselves in several instances unable to agree with the inferences—for they are only inferences—which the learned Judges of the High Court draw from them in favour of the defendants and that they are generally in agreement with the view taken of them by the Subordinate Judge.

"On the other hand, Their Lordships are not convinced of the validity of the criticisms expressed by the Judges of the High Court, depreciatory of the documentary evidence favourable to the plaintiff. Their Lordships are much more impressed by the fact that, as far as they are aware, in the whole series of litigations in Madras over this vexed question, the Vadagalais, in no instance, succeeded in establishing the right to a joint use of both Manthrams in any temple. that nowhere in the documents is their definite evidence of such a joint usage."

Regarding the argument that the Vadagalais must have the right to use their own Manthrams, because of their admitted and undoubted right to participate in the services, Their Lordships rejected the view that to forbid the Vadagalais to recite their own Manthrams would tantamount to excommunicating them altogether from the services. "In point of fact right to participate in worship does not necessarily carry with it the right to insist on using a ritual other than the ritual in use in that temple."

"Reported cases consistently recognise the right of Vadagalais to participate in the worship of temples conducted according to the Tengalai ritual, but on condition of conforming with or at least not interfering with the Tengalai ritual, and it is nowhere suggested that this is a barren or self-contradictory privilege."

MARRIAGES

SOW. LAKSHMINARASI, daughter of Sri Rajasevaprasakta A Subrahmanya Iyer with CHI. ANANTHAKRISHNAN, son of Sri S. K. Sheshadri, B Sc., on 19-5-46 at 'Lakshmi Kalyana Mandiram," Ramavilas Agrahar, Mysore.

SOW SHAKUNTALA, daughter of Mr M. C. Ramanujiengar, Cement Marketing Board, with CHI M. R. RAJAGOPAL, son of Mr M. A Ramanujam, Chief Engineer of Railways, on 19-5-46, and

SOW RADHA daughter of late Mr. M. A. Srinivasachar, Superintending Engineer, with Mr M. A. SRINIVASAN, son of Mr. M. A Ramanujam, on 26-5-46 at "Sriranga", Bull Temple Road, Bangalore.

SOW. SEETALAKSHMI, daughter of Mr. N Sheshu Iyer, M A, Sub Division Officer, Mysore, with CHI. P. S NAGARAJ, B Sc, son of Mr. P V. Subbarayan, on 26-5-46 at 1186, Balakrishna Rao Road, Mysore.

THE FOOD POSITION

Mr. T S Rajagopala Iyengar, M A. LL B, President Nationalist Party, writes:

In spite of the best efforts of the Dewan, Mr. N Madhava Rao to get sufficient quota of food-stuff from outside to tide over the difficulty till next August, it is now fairly certain that we are not getting the expected quota. The combined Food Boards' decision, in this respect, is a disappointment to the whole of India. Mr M. A Srinivasan's attempt to bring under cultivation the K R. Sagar area is indeed a praiseworthy act and it has in fact, proved a success. Except for this and a few other stray cases here and there, the 'Grow more food Campaign', sought to alleviate the distress, has not proved a panacea. How to square up the famine that is facing us is the problem I would suggest the following for immediate consideration of the Government.

1. Consideration of the question of further reducing Ration, consistent with keeping up efficiency and energy.

2. Extending the system of Ration to other areas.

3. Abandoning the present difective system of food acquisition; and purchasing the entire stock of food, even at a better price and distribution by ration to one and all.

4 Enhancing the prices of food-stuffs to get at the stock that is otherwise going to the Black Market; but selling to the public at the same old rate, the Government meeting the loss.

5 To make available for food cultivation the entire area that is now utillised for Mulbery cultivation even, if necessary, by an ordinance.

6 To close up all Hotels for the time being, except a few Boarding Homes for bonafide people. Running of Hotels in any form would mean Black Market

7. To take the different political parties, other non-official elements and the Press into confidence and take up measures in consultation with them

8 Abandoning the present system of entrusting production, supply and distribution of foodgrains to different Portfolios and different individuals—which means lack of co-ordination; and entrusting them to one Minister.

9. To uproot bribery, in any form, by giving deterrent punishment to all those who indulge in the same

10. To take over possession of the Rice Mills temporarily from private hands and also to sell each bag by weighment.

More than these, honesty, spirit of service and fellow-feeling are necessary among one and all Government, on the one hand, must not think that private criticism is unnecessary and uncalled for; and the public, on the other hand, must not view every act of the Government with suspicion. To whatever shade of political opinion one may belong, it is the duly of every party and every individual to co-operate with the Government in this crisis and to get over the difficulty.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

Note 4—ಸರ್ವಶೇಷಿತ್ವ (All-Mastership) ಅಕಾರ by its ಪ್ರಕೃತಿ, ಪ್ರತ್ಯಯ and root manifests Sarvesvara joined with the ಅಕಾರತ್ರಯ of All-Cause, All-Mastership and All-Protectionship The latent dative of ಅಕಾರ is ತಾದರ್ಥ್ಯೇ ಚತುರ್ಥೀ and signifies ಶೇಷತ್ವ and the correlated is ಶೇಷಿತ್ವ or All-Mastership.

Note 5.—ಸರ್ವಜ್ಞತ್ವ, ಸರ್ವಶಕ್ತಿತ್ವ, ಸಮಸ್ತಕಲ್ಯಾಣಗುಣಾತ್ಮಕತ್ವ, Omniscience, Omnipotency, being the unique seat of all auspicious qualities.

The significance of ಅಕಾರ is the All-Cause Bhagavan As such He should necessarily be Omniscient and Omnipotent. The adjectivals of the substantive (Sarvesvara) manifested by ಅಕಾರ are also indirectly signified by it. Similarly in the ಅಕಾರ which manifests the Protectionship of Isvara, the auspicious qualities which are the necessary accessories to Protectionship are also told by ಅಕಾರ.

Gospel No. 45. The soul-essence is ಅಕಾರತ್ರಯ,—ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ, ಅನನ್ಯಶರಣತ್ವ, and ಅನನ್ಯಭೋಗತ್ವ. It will not tolerate ಅನ್ಯಶೇಷತ್ವ, ಅನ್ಯಶರಣತ್ವ, or ಅನ್ಯಭೋಗತ್ವ. The Spiritual Essence of the Lord is itself Infinite and wholly Self-manifest and Self-happy. It is the entire opposite of every kind of evil and is the unique seat of every kind of good, and is thus distinguished from every other entity. Hence such an Essence has neither an equal nor a superior and as much as saying it will not tolerate a second. The Means (ಸಿದ್ಧೋಪಾಯ—God as the Means) will not tolerate any other means. That is to say, that this Means does not stand in need of any ancilliaries nor would it work along with other means. The Parma-purusharta or goal or salvation will not tolerate any other purusharta. That is to say, there is no other desired goal which is superior to eternal consecrated service to the Lord in a place from which is no return to embodiment in *prakriti*.

Gospel No. 46. While Bhattar with other Srivaishnavas was passing through the street, he found playing a batch of youngsters. He accosted them thus—"what is this delight of yours as if you were born in Tirumantra?"

[This indicates the pleasure which one could desire from a knowledge of the Holy Prayer. It also indicates that one can rest with peace of mind by self-surrender at the feet of the Lord. It further indicates the strength of mind obtained from the knowledge of Tirumantra. The word used is ಕಿರುಕ್ಕು which means ಅಹಂಕಾರ, ಆಣವ, ಕಳಿಪ್ಪು, that is, self-confidence, manhood and delight or pleasure.

Gospel No. 47. These are the words of ಕಿರುಕ್ಕರು ಕೈಪಿಂಞಾಪಿಳ್ಳಾನ್ —

(a) Acquiring knowledge of the significance of the middle letter (the emphasis ಉ) of *pranava*, they began to enter the gates of the palace.

[The significance of ಉ is ಅನ್ಯಶೇಷತ್ವನಿವೃತ್ತಿ and ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ. Not profiting themselves by such a significance, they beg for ephemeral benefits at the hands of another than the Lord]

(b) Though acquiring knowledge of the significance of the middle word (ನಮಸ್ in Tirumantra) they begin to fight about the common hedge.

[ನಮಸ್ is ನ-ಮಮ; I am not for me but I am for God alone. This is dropping mine-ness. But the hedge-quarrel in full of mine-ness.]

(To be continued)

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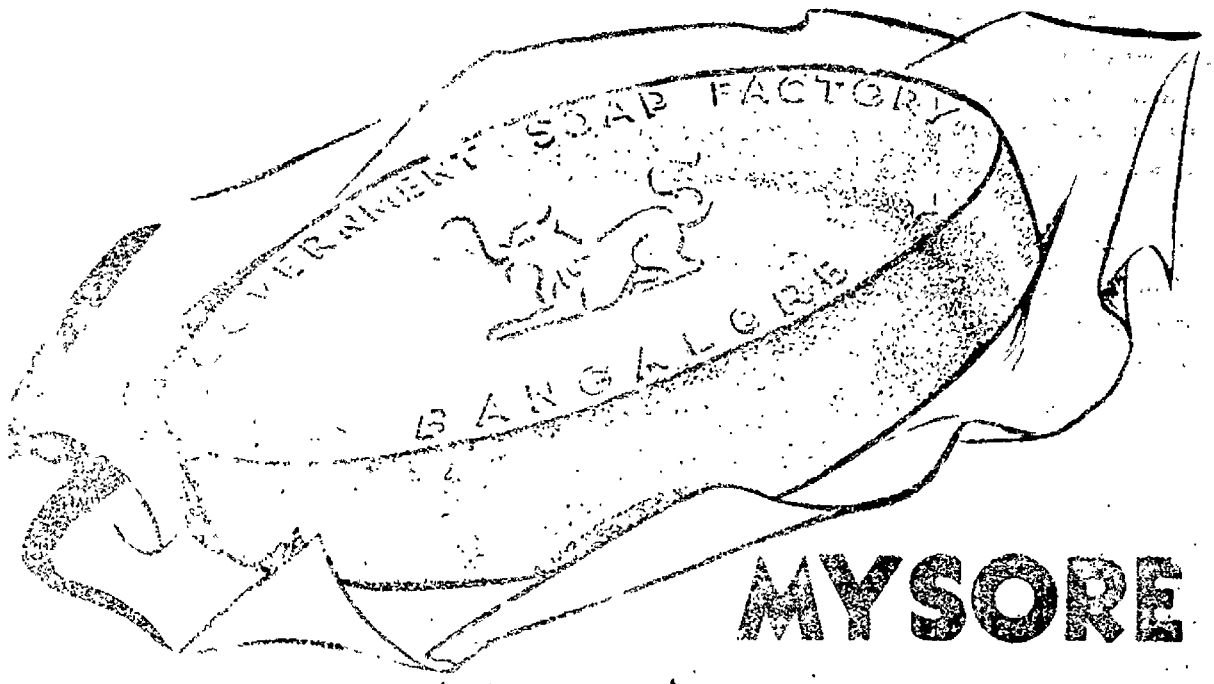

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WAR'S LIFE-SAVING DISCOVERIES

Many of the life-saving discoveries made during this war will continue to save lives when peace comes, though perhaps in a different sphere. New treatments of the wounded, for instance, may be applied to victims of road accident.

Of the air-raid casualties admitted to a certain London hospital not long ago after a heavy blitz, 65 were serious. They included fractured arms and legs, combined with shock In the last war, and in fact right down to the present war, such injuries would have meant the loss of a limb, but on this occasion not one amputation was necessary, thanks to the new drug sulphonamide.

Many wounded soldiers, in the past, have died not so much from their wounds as from the infection set up and not checked in time. For several days rough and ready first-aid dressings may be the only treatment available. It was so at Dunkirk. But many of the wounded B.E.F. men were dosed with the new drug and when eventually they arrived in England they were found to be free from infection.

One man, hit by bomb splinters, was not admitted to hospital for three days. There was a compound fracture in his left leg, with gangrene. In the last war he would almost certainly have died. But within 24 hours of the application of sulphonamide he was out of danger! The drug stops the reproduction of bacteria in the wounds, without damaging the body's natural defence.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London :

"Mr. Srinivasan's 'Hindu Law in Mysore' will, of course, be primarily useful to a legal practitioner in the State of Mysore, but the law laid down in the Privy Council and the High Courts in British India is also sufficiently dealt with so that the book will be of interest to students outside Mysore and the prospective legislators..... He has been painstaking in marshalling his authorities and indicating the special contributions of the Mysore High Court and Legislature to the development of Hindu Law. Important points are hammered well home so that the dullest cannot fail to understand."

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LOST TREASURES

Cont. from last issue.

The Russo-Japanese war provided a substantial lost treasure. The story went that before they surrendered Port Arthur, the Russians buried £2,500,000 in gold roubles and bullion. The treasure was packed in boxes, taken away in secret by five officers, and buried. The story did not come out until 1936 when a Japanese diplomat, who had been approached by two different people for permission to dig, put the matter before the Government in Tokyo. The story was taken seriously and immense efforts were made to find a Dr. Gyorgy who was believed to have been one of the five officers concerned. It was found that he had left Russia for Hungary in 1913 The last report on the treasure-hunt was that Japanese had arrived in Budapest on their search for Gyorgy and had discovered the regiment in which he served during the Great War. If the Japanese ever found the treasure is unkown.

KRUGER'S MILLIONS

Among the most famous of war treasures is that popularly known as "Kruger's millions." Many assert that the treasure never existed or that if it did, it was spent, but on the other hand there appears to be considerable evidence that between a quarter and a half million pounds in gold was buried somewhere in Africa.

When in 1900 the British were pressing, the Boers decided to evacuate their treasure from Johannesburg and Pretoria. According to the story, Kruger ordered the money to be divided into three consignments. One part was taken to Delagoa Bay and eventually shipped to Germany where it was sold and used for relief of sufferers from the war But the other two consignments disappeared. According to one story, it was put aboard a ship which sank in St. Lucia Bay. Several attempts have been made to find and salve this ship without result, although there is no doubt about her loss and approximate position.

The third section of the treasure, and the one that has most attracted treasure hunters, was generally believed to have been buried somewhere in the veldt. It was believed that an iron stake had been driven into the ground to mark the spot and after the Boer War several hundred natives were employed clearing bush in the area in a search for the stake. It was never found.

Periodically there have been expeditions to search for the gold and it has taken a considerable toll of life. According to one account, eight kaffirs employed to bury the gold were shot on the spot to preserve the secret. According to another, seven soldiers knew the secret and in their effort to reduce the number in the snow murdered each other with such effect that eventually only one was left. The best story seems to be that while taking the treasure across country, six mounted policemen and one soldier found that the British had cut off there retreat and buried the treasure. They then killed their kaffir servants and joined a Boer commander. Four were killed in battle, three returned, but quarrelled over the spoils so that one only was left. He was unable to carry the gold alone and perished in the bush on his return journey. It is a good story, but how could it possibly become known with all the actors perishing?

In 1923, a man announced that he had found the hiding place and led police on a wild goose chase. Later he admitted that he was lying and was sentenced to six months for perjury. So "Kruger's millions if they were not spent as some suggest, remain buried somewhere in the vast veldt.

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NATIONALISATION OF INDUSTRIES

III

The public of the last generation up to the present, from Naoroji and Gokhale down to Gandhi, has been denouncing Government's salt monopoly, opium monopoly, and excise monopoly. That is because Government ownership of these things has proved baneful to public interests.

And yet those very critics, having entered Government, turn a somersault and want Government to snatch every public industrial enterprise. Why? Not because the public will get things cheaper or better, but those who run the Government can have some more sources of income, patronage, and corruption. In public ownership, the capitalist and the management have to produce good things and offer them cheap in order to attract buyers and create public good-will. But in Government ownership the management is not concerned with the quality or the cost or the sales. The public have to like it and lump it; but if they don't, the Government, the "Popular Government" will know how to deal with them. Nor are the men in charge particular about the profits. If there is loss the Government will find the money to cover it. If there is waste of capital the Government will borrow and provide further finance!

It is Robespierre, the most fiery and bloody of democrats, who has said: "When will the interests of Governments be amalgamated with those of the people? Never!"

The public might ponder over and digest that statement.

It must also be pointed out that whether the Government owns the industries or the public own them, the men and women who will work them will be from the public, But in public ownership the labourer is a wage-earner who has hired his services to another for wages. He may work, or he may quarrel and get away, and hire out to another. But in Government ownership, Government is the boss and every worker is a servant. It is an authority which he cannot defy and that he cannot escape. Government is sovereign, and the whole working population is a slave. That working population would be like the inmates of a Work-house, and the whole State a large Concentration Camp. But the poor innocents who form the Assam Ministry do not seem to realise that.

In this context we may give a story of Stalin which is illuminating:

Last spring at the Kremlin he gave a dinner for the members of the Union of Polish Patriots, a Moscow inspired group which was the forerunner of the pro-Soviet Lublin government in Poland. Seated at the Marshal's right was a famous Polish professor of mathematics, Leon Chwistek. Warmed up by many rounds of toasts, the aged Professor became extremely garrulous. He kept expounding to Stalin on the necessity of nationalizing all Polish industries, and collectivizing the large estates. Stalin smoked his pipe, drank heavily, said nothing.

The next day he sent for Wandag Wasilewska, Chairman of the Polish Patriots and later on an official of the Provincial Government in Lublin. Stalin said, very seriously, "You'd better quiet down that mathematics professor of yours."

"Why?" asked Wasilewska.

"Last night he spent two hours trying to convert *me* to communism for Poland."

"Did he?" asked Wasilewska.

Stalin, his eyes crinkling with good humour, replied, "He *did not*."

And That's That.

Editor.

SOCIETY MARRIAGE

The marriage of Mr. G. SREENIVASA JOSYER, B A., son of Mr. G. R. Josyer, M.A., F.R.E S., Proprietor and Editor, "Rationalist," Mysore, with SRI M. A. PUSHPAVALLI, daughter of Mr. Rao Bahadur M. A. Rangaswami, B.E., M.I E., District Engineer., Darbhanga, was celebrated on Wednesday the 22nd inst., at "Ranga Vilas," Malleswaram, Bangalore, in orthodox fashion, and was largely attended by well-wishers, relations and friends of two parents.

Messages of good wishes for the bride and bride-groom were received from the Maharajadhiraj of Darbhanga, Pradhanashiromani N. Madhava Rau, C.I E., Sir T. Thumboo Chetty, Kt., O.B.E., Messrs. Pulla Reddy, M.A., I.C.S., M. A. Srinivasan, B.A., M.C.S., Dr. T. C. M. Royan, M.D., Rana Laxman Singji, (by wire) Rajasevaprasakta A. Subrahmanya Iyer, Rukn-ul-Mulk S. Abdul Wajid, Rao Bahadur M. Ramaswamy, E. V. Ganapathi Iyer, B.A., M C.S., Charles Noronha, M A., L. Venkataramaniya, B.A., B.L., District Judge, H. Niranjanraj Urs, B.A., Deputy Commissioner, K. I. N. Iyengar, New Delhi, (by wire), R. A. Narayan, M.A., B.L., Dy. Commissioner of Income-tax, Madras, M. B. T. Narayan, Consulting Engineer, Kolhapur, O. H. Koenigsberger, (by wire) G. A. Acharya, M. K. Narasimhan, B Sc., Bhadravathy, M. A. Narayana Iyengar, B.A., B.L., Bellary, A. S. Mallappa, Sri Sathyan, B.A., Hons., C. Perumal Chetty, (by wire), K. V. Muniswami Chetty, (by wire), G. Krishnaswami, B.A., T. S. Rajagopal Iyengar, M.A., LL.B., M. R. C. Basappa, and A. Krishnamurthy Rao, (by wire), C. Nagappa, B.A., LL.B., and C. Krishna Rao, (by wire), L. S. Raju, M.A., Hons., B.L., M. G. Singariengar, and D. L. Acharya, B.A., P. Subbaraya Sastry, M.A., M.Com., and M. C. Thirunarayan, B.E.

Sir T. Thumboo Chetty, Kt, graciously wrote, "My Dear Mr. Josyer, I thank you so much for your kind invitation to the marriage of your son on the 22nd May 1946. My wife and myself being in Ooty at present, we regret we have to forego the pleasure of being present at the function. We send our hearty congratulations to the Bride and Bride-groom, and request you to accept the enclosed with our best wishes for their future happiness and prosperity."

The couple were recipients of handsome presents from Mr. and Mrs. G. R. Josyer, Mr. and Mrs. M. A. Rangaswamy, Sir T. and Lady Thumboo Chetty, Mr. and Mrs. M. A. Srinivasan, Mr. and Mrs. R Tirunarana Iyengar, N. Anandalwar, R. A. Iyengar, M. N. Srinivasan, R. A, Rajagopal, M. N. Krishnaswamy, M. Doreswamy Iyengar, Alwar Tirumaliengar, M. A. Tirunarayanan, S. S. Melnad, M. V. Tirumaliengar, M. A. Krishnamachari, M. V. Sundararajan, M. J. Tirumalachar, M, T. Ramanujam, M. T. Rangaswamy, R. A. Sampathiengar, M. K. Sampathiengar, M. K. Srinivasiengar, M. A. Singlachar, M. V. Tirumaliengar, M. V. Radhakrishniengar, M. V. Sampathiengar, M. A. Radhakrishniengar, M. A. Narasimha Iyengar, M. Selvam Iyengar, Murali Prasad, and Jamnadas and friends.

MARRIAGE

CHI. R. A. Alasingrachar, M.Sc., 2nd brother of Mr. R. A, Sampathiengar. B A., B.E., Assistant Engineer, with SOW. VEDAVALLI. daughter of Mr. M. G. Narasimhiengar on 19-5-46. at Tumkur, and

CHI. R. A. PARTHASARATHY, M.Sc., 3rd brother of R. A. Sampathiengar with SOW. RANGANAYAKAMMA, daughter of Mr. M A. Krishmachar Agent, "Tai Nadu", on 23-5-46. at 262, 5th Main Road, Malleswaram, Bangalore.

"POLITICS PHILOSOPHY, & PHANTASY"

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HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(c) Though acquiring knowledge of the third word (ನಾರಾಯಣಾಯ in Tirumantra) they stand as themselves as enjoyers

[The word signifies that all that is done by the *chetana* is for the pleasure of the Lord and not for the pleasure of the doer]

Note—The words "acquiring the knowledge of" in (a), (b) and (c) may be replaced by the word "teaching' also. There is no use of the mere knowledge of the significance of ಅಕಾರತ್ವಮು. It should be practically lived in every day life.

Gospel No. 48. A certain Srivaishnava requested Achcham Pillai to enlighten what ಪಾರತಂತ್ರ್ಯ was. Pillai explained as follows—"Approaching the All-Power (the Lord) dropping self-capacity and entertaining no false notion of flaw in the Means (ಸಿದ್ಧೋಪಾಯ God Himself is the Means), to be in impulsive urge for the Goal (ಉಪೇಯ is ಪಾರತಂತ್ರ್ಯ)."

Gospel No. 49. Gold by being repeatedly subjected to the action of fire becomes smaller or loses in weight but gains in billiancy and quality. In a like manner, the chetana, when he is rid of the contracted state of his intelligence and acquires the expanded state of his knowledge, may be said to have attained a status on a par with that of the Consorts (ನಾಯ್ಚ್ಚಿಯಾರ್)

These are the words of ತಿರುಕ್ಕೋಟ್ಟಿಯೂರ್ ನಂಬಿ.

Gospel No. 50. The unrefined ruby by being subjected to the churning process by the whetting stone acquires one mass of brilliancy. Similarly the non-intelligence chetana by dropping the veil of ignorance assumes the form or aspect of ಅಡಿಯೇನ್—servant of God and Godly-men.

These are the words of Mudaliandan.

Note.—This new being, as it were, will always preface whatever comes out of his mouth, with the word ಅಡಿಯೇನ್, thus signifying that he speaks as the servant of God and Godly-men and that he has no other entity-ship

Gospel No. 51. Vadakku-Tiruveedi-Pillai would say—

"if the love of egoism is effaced, the imperishable name to atma would be 'servant' (adiyan-servant of God and Godly-men.)"

Gospel No. 52. 1. Tirumantram or the Holy Prayer by its component parts discloses the following —

(a) *Creation*—That is Evolution. This indicates that the Lord alone is the cause of the whole universe ಅ the first letter of *pranava* symbolises the Lord of All who is the Cause and Protector of the universe, because the letter is the prime cause of all other sounds and is an epitome of the idea contained in the word. Narayana. Vide the Note to Gospel No. 44.

(b) *Atma*—ಮಕಾರ, the third letter of *pranava* signifies *atma* which is distinct from *prakriti*, which is the substratum to *sahatva* which is intelligent and beatific, and which is the seat of knowledge.

(c) *The firm stand of atma*—It is *seshatva*. The emphasis ಉ, the middle letter of *pranava*, indicates that the *seshatva* of the atma is for the Lord alone, being available for exclusive disposability for His own purposes, as pleases Him. The benefit of *seshatva* is for the Lord alone and not for the self. The emphasis manifests the characteristic of pure *seshatva*, the fullness of *seshatva*, and the true essence of the knowledge of *seshatva*.

(To be continued)

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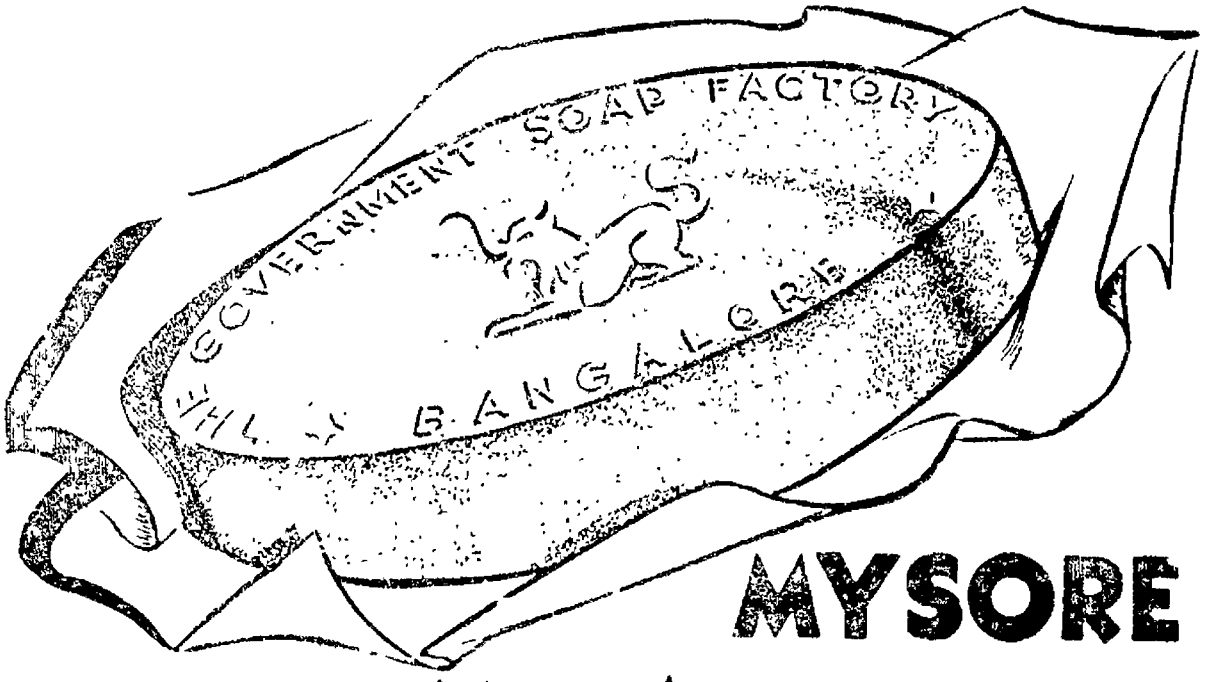

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A weekly
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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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THE GANDHIAN CULT

Recently Mahatma Gandhi explained the conditions under which 'Ramnam' could become an effective remedy for the three-fold malady—physical, mental and spiritual—to which man was subject. But, for that, it had to come from the heart.

People did not mind, Gandhiji added, going to the ends of the earth to find a cure for their physical ailments which were after all much less important than mental or spiritual ones. Man's physical being was after all perishable. It could not, by its very nature, last for ever. And yet men made a fetish of it while neglecting the mortal spirit within. A man who believed in Ramnam would not make a fetish of his body but regard it as means for serving God and for making it into a fit instrument. For that purpose Ramnam was the sovereign means. It might even take ages. But it was worthwhile to make the effort. Success, however, would depend on the grace of God.

Ramnam, added Mahatma Gandhi, would not come from the heart unless one had cultivated the virtues of truth, honesty and purity within and without. Every day at the evening prayers they repeated slokas describing the man with a steadfast intellect. Every one of them he said, could become a *Sthita pragna*—man with steadfast intellect, if he kept his senses under perfect discipline, and allowed himself recreation only to sustain life for service. If one had no control over one's thoughts, if one did not mind sleeping in a hole, for instance, and breathing foul air or drinking dirty water, his recitation of Ramnam was in vain.

That, however, did not mean that one should give up reciting Ramnam on the ground that one had not the requisite purity. Recitation of Ramnam was also a means for acquiring purity. In the case of a man who repeated Ramnam from the heart, discipline and self-control became natural. Observance of the rules of health and hygiene, became second nature. His life would run in an even course. He would never want to hurt anyone. To suffer in order to relieve others suffering would become part of his nature and fill him with an ineffable and perennial joy. Let them therefore continue to preserve and ceaselessly repeat Ramnam during all their waking hours. Ultimately, it would remain with them even during their sleep and God's grace would then fill their life with perfect health of body, mind and spirit.

REPLY TO CORRESPONDENTS

Mahatma Gandhi reverted to the subject of nature cure in his yesterday's after-prayer discourse. A correspondent, he asked, had written to him, pointing out how some people superstitiously wrote Ramnam on their clothes so as to wear it next to the heart. Others wrote Ramnam millions of times minutely on a piece of paper which they afterwards cut up into small bits and swallowed so that they could claim that Ramnam had entered into them.

Another correspondent had asked him whether he had prescribed Ramnam as the sovereign remedy for all ills because Ram was God's anointed and was a deseendant of Dasaratha, the illustrious King of Ayodhya. There were people who thought that he was self-deluded and was now trying to delude others by adding one more to thousands of superstitions which filled this superstition-ridden land. He had no answer to such criticism. He said to himself: What did it matter if truth was abused and fraud practised in its name by others? So long as he was sure of his truth, he could not help proclaiming it for fear of its being misunderstood or abused. Nobody in this world possesses absolute truth. That is God's attribute alone. Relative truth is all that is given to us mortals. Therefore, we can only follow the truth as we see it. Such pursuit of truth could not lead anyone astray.

Gandhiji reiterated that Rama whose name he prescribed as the infalliable remedy for all ills was neither the historical Ram nor the Ram of those who used it as a charm or black magic. Ram whose name he prescribed as a cure-all was God by taking whose name devotees attained purity and peace, and he claimed that it was the one infalliable remedy for all ailments whether mental, spiritual or physical. It was, of course, possible to cure physical ailments by going to doctors and vaidyas. But Ramnam enabled one to become one's own doctor or vaidya and to find the elixir of healing within one-self. Even when the ailment could not be cured, because it was physically incurable, it enabled one to endure it with equanimity and peace of mind. A person who had faith in Ram would not run from pillar to post and dance attendance at the doors of celebrated doctors and vaidyas in order to prolong existence anyhow. Nor was Ramnam meant to be taken only when the doctors and the vaidyas had failed. It was meant to enable one to do without them altogether. For a believer in Ramnam, it was the first as well as the last remedy!

INDIAN INDEPENDENCE

What is called India is first Bharatavarsha in Bharatakhanda. India is Bharatavarsha and Asia Bharatakhanda. Vedic Indians even now in their daily rituals utter these words, Bharatavarsha and Bharatakhanda, while they begin the rituals. This practice has been established for thousands of years. With regard to this practice there has been, and is, no discrimination as between castes or tribes in the whole of India bounded by the seas and the Himalayas.

Of course there is reference to what were called Rakshasas (or demons), who used off and on to disturb the peace of the country by their rash and unrighteous acts, and then and there they were being vanquished, subdued and subjugated. The epics, diverted of the embellishments and exaggerations in them to the utmost extent even of our present judgment, give us a brief history of those struggles. Such struggles between good and evil are perpetual as evidenced even in the recent great world war.

Now is India in an unhappy predicament of being deprived of its appellation, Bharatavarsha, which it possessed from time immemorial, or at least for thousands of years. A future Pouranic (historian) shall have to write an epic of the present age to link it up to the previous ones, and the succeeding generations will have to read it in tears unless it could give a happy ending af these troublous times.

If political divisions of a country are to be made according to the number of persons pursuing particular religions in it, every country and every patch of land in it will have to be divided endlessly, as splitting into slices the trunk of a tree into as many parts as there are its roots and branches or into fragments of fibres in it. The very idea of religion gave rise to many and each religion is an aspect or part of the one religion which is universal. The very circumstance that there have so far been so many ways of interpreting religion makes commonsense to think that many more ways and methods are not unlikely to appear at every future stage of time and circumstances. Religious divisions are also not static, they are liable to redistribution in numbers changing their comparative weight in the progress of time. Politics cannot, therefore, be made a handmaid to religion.

Even the laws based on religious principles are, as we see, undergoing changes according to the needs, real or fanciful or whimsical, now and then, so that the ancestors would not be able to identify their latest offspring.

So, to found political structures on grounds of religion would be akin to building on the quicksands or sands the ups and downs and trenchings of which cannot be under control.

Human beings are similar. So also their needs in every sphere of life. All should prosper in co-operation. Groupings of provinces can be geographical so far as geographical considerations do not accord with convenience of administration. And India should remain one whole, all the provinces co-operating with the centre guided by it in greater affairs as the planets with the Sun; and, as this Sun with its planets is co-operating with the other suns with their dependent bodies, India should do with the other countries on the globe for the upkeep and the good of all!

D. L. A.

MANDAYAM BANKING AND INSURANCE CO, LTD.

The 8th Annual General Meeting of the above Company was held on the 19th inst. Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner, presided. The Managing Director, Mr. G. R. Josyer, M.A., F.R.E.S, presented the Directors' Annual Report and Audited Balance Sheet which were unanimously approved. After wiping off preliminary expenses, and allocating out of the profits for Reserve Fund, Provident Fund, Bad Debts' Fund and Dividend equalisation Fund, a dividend of 15 per cent was declared for the Share-holders. Messrs. R. Tirunarana Iyengar, B.A., G. R. Josyer, M.A., F.R.E.S., M. J. Sampathkumarachar, B.A., C.E., M. Venkatakrishnayya, B.A, LL.B., R. A. Sampathkumarachar B.A., and N. Venkatachar, Rtd. Asst. Auditor, Mysore Railways, were elected Directors for 1946, and Mr. H. N. Anantapadmanabha Rao was elected Auditor.

The Rationalist.

Monday 3-6-1946.

THE STATE BUDGET

Dewan Madhava Rao II has had the pleasure,—but it is no pleasure to present a budget or any other thing to an intransigent Assembly.—Therefore we might rather say, he has fulfilled the duty, of presenting his sixth budget before the Representative Assembly. It is good to find that the budget still stands at the nine crore mark.

Nine Crores is a glamorous figure in the imagination of Indians. Grand-mothers of the last generation used to tell their young ones stories of "Navakoti Narayana", the man who had amassed nine crores.

We have heard of the millionaires of Europe, the Rothschildes, Krupps, Stinnes, Zaharoffs, Nobels, Leverhulmes, and others. America has its dollar millionaires, Carnegie, Rockefeller, Ford, Dupont, Vanderbilt, and others,

And in Bangalore, at present, thanks to the war, like poppies growing over war-graves, we hear of yarn millionaires, share-millionaires, bulb-millionaires, gota-millionaires, timber-millionaires, scrap millionaires, and curiously, mystery millionaires, so called because nobody knows what their business is, but they are said to make 2 per cent per month for their lucky clients by some kind of wizardry.

But none of them has reached the nine crore mark.

Dewan Madhava Rao however did reach that lustrous figure in his fourth budget two years ago. Beginning with 5 and add crores in 1941, he rose to 6½, 8½ and 10 in the next 3 years. Last year there was some 50 lakhs' fall, and in the present budget a further fall of 45 lakhs is forecast. Nevertheless the figure stands above the nine crore mark.

Just as a kite flown by a boy, caught by a favourable wind, rises higher and higher till the end of the reel is reached, and then suddenly like a politician turns a somersault, or a series of somersaults, and falls lower and lower while the boy draws in the string hastily and motions this way and that in an attempt to raise the kite again but without success, so the State budget having soared to Rs. 10 crores under the artificial stimulus of war, is now falling down, and no attempt may succeed to keep it up at that peak. The question is how far below that peak we can allow the budget to descend.

But the Governments of the Native States seem to be on the anvil. Mr. Nehru the new fussy Messiah, Nehru the knight-errant, Nehru the thoughtless and hot-headed, Nehru the blustering, Nehru the demagogue, is out launching a crusade against the existing Governments of the Native States, seeking to oust them, and hand over the Governments to sets of foul-mouthed, illbehaved, self-seeking, and unprincipled boors drawn mostly from the dregs of society. That is this man's idea of Democracy! And he is a world historian to boot! That any body should think that boyish impetuosity and prancing about like a mad bull could build up a nation is strange. But we are living in strange times, when the intelligence of individuals as well as of the public is at a low ebb.

Editor.

THE BUDGET SPEECH

In the course of his address, the Dewan, Mr. N. Pradhanasiromani Madhava Rau said:

"The budget estimates presented to the House during the last five years reflected the influence of war-time conditions. The State's revenue rose from year to year and while expenditure also increased under certain heads, it was possible to add substantially to reserve funds. With the end of the war, the adventitious causes which were responsible for higher revenue receipts from some sources are beginning to disappear while the prevalence of high prices prevents any appreciable reduction in the levels of expenditure reached during the war. Distress relief and food supply operations involve appreciable increase in expenditure and the latter is likely to remain a recurring item for some years to come. Post-war reconstruction is no longer a future contingency but a matter of current practical interest and means a quickened tempo of development work involving increasing outlay. It is in this setting of altered circumstances that the State's Budget has to be viewed.

"In 1945 the shortfall in the production of foodgrains in the State was over 300,000 tons or nearly 40 per cent of the total production in normal years. In some areas the loss of crop was, of course, far greater than this average figure.

"Our system of procurement is thorough and compares favourably with that of any other part of the country. Our arrangements for distribution—through 527 Government depots, 677 Co-operative Societies, 50 Municipal depots, 748 Village Panchayats, and 198 licensed merchants—are based on detailed information of the requirements of the different localities and categories of the population and of families and individuals.

"We are on the eve of momentous constitutional changes. The visit of the British Cabinet Mission has raised hopes that India will soon be a free and united country, within or outside the British Common-wealth according to her own choice. If these hopes are not fulfilled, or if the constitution that emerges is anomalous or unsatisfactory, we shall have none to blame but ourselves. A great weight of responsibility rests on the political leaders of the country. Some of the Rulers of States have declared their readiness to help in framing the constitutional structure and take their place in it when it is completed. It may be recalled that they had made similar declarations in the course of the federal negotiations which preceded and followed the passing of the Government of India Act 1935. And yet those negotiations proved abortive as the spirit of accommodation was wanting on all sides. On the present occasion the conditions of accession are less onerous. The subjects to be dealt with by the Union are limited and involve no fresh or serious sacrifice of sovereign powers by the States. At the same time, the disappearance of Paramountcy removes the fear of subjection to a dual control which formed an unsatisfactory feature of the federal scheme of 1935. Although the yoke of the Union may be comparatively light, it does not follow that difficulties will not araise in adjusting the relations of the States to British India in the new constitution. But if approached in a spirit of goodwill and in a realistic manner the problem should not prove insoluble," the Dewan concluded.

A CORRECTION

In the account of the "Society Marriage", on page 5 of the last issue, the names "C. Nagappa, B.A., LL.B., and C. Krishna Rao," should read "Messrs S. Nagappa and S. Sheshagiri Rao, B.A.",

HAPPINESS

There is a flippant saying: "If you want to be happy for an hour, feast well; if you want to be happy for a day, get married; if you want to be happy forever—become a gardener."

AS OTHERS SEE US

A good newspaper correspondence could be built up from great men's opinions of each other.

There would be Rossetti saying that Wordsworth was "Good, you know, but unbearable." George Moore describing W. B. Yeats as "an old umbrella forgotten at a picnic party." Fitzjames Stephens declaring Carlyle to be "a man with one idea, but what that idea was no one is able to decide." And Nepoleon III describing the excessively stout singer Albone as "an elephant who had swallowed a nightingale."

LOSING NO TIME

Disraeli, himself a writer, suffered much from aspiring authors sending him copies of their books. He usually acknowledged them thus: "Dear Sir,—I thank you for sending me a copy of your book, which I shall lose no time in reading."

POLITENESS

Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully.

OBJECT OF LAW

They took the Man From Another Planet into a Law Court to show him how our legal system operates, and he followed the proceedings with interest.

"Yes" he said at length, "I see how it works. The object of the Judge is to get at the truth, and the object of counsel on both sides is to keep him from getting at it."

GLADSTONE'S SHUFFLING

The late Archbishop Magee of York, when he was Bishop of Peterborough, had a difference of opinion with Mr. Gladstone over the Irish question. Meeting the Bishop one day, Mr. Gladstone said: "I hear you object to my dealings in Ireland?" "It's not your dealings I object to," replied the Bishop, "it's your shufflings."

DIAL BY VOICE

The latest telephone invention is an instrument which enables the user to "dial by voice," instead of by hand. As in the earliest models, the number required is spoken into the mouth-piece, but instead of a human operator "putting you through", the connection is effected entirely automatically.

The invention relies on electric currents of different power, but the process is too complicated to explain intelligibly in a paragraph.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirumarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

(d) *The atma is not the owner of himself*—The second term '*namas*' is ಮಃ ನ, that is, I am not for me but for God alone. The Lord is the Proprietor in as much as He governs the whole of the animate and inanimate creation as their Inner-soul (Antaryami). Accordingly, the individual soul is His property. Vide the texts (i) "ಪ್ರಧಾನ ಕ್ಷೇತ್ರಜ್ಞಪತಿರ್ಗುಣೇಶಃ (Sve. Up.)

The Almighty Narayana is the Fountain of all Excellences, and the Over-Lord of Prakriti and Spirit (individual soul.)

(ii) "ಪತಿಂವಿಶ್ವಸ್ಯಾತ್ಮೇಶ್ವರಂ ಶಾಶ್ವತಂ ಶಿವಮಚ್ಯುತಮ್ (Taitt. Nar.)" Ever-existing Being of ever-lasting fame, Lord of the universe, *the Director of individual souls.*

(iii) "ಪಶಾರಣಂಕರಣಾಧಿಪಾಧಿಪಾ ।
ನಚಾಸ್ಯಕಶ್ಚಿಜ್ಜನಿತಾನಚಾಽಧಿಪಃ ॥ (Sve. Up.)'

He is the Primeval Cause and the Lord of all individual souls, of Him there is no progenitor, nor any *ruler* to control him.

(iv) "ಅನ್ತಃಪ್ರವಿಷ್ಟಶ್ಶಾಸ್ತಾಜನಾನಾಂ ಸರ್ವಾತ್ಮಾ (Ya. Ar.)" Parabrahman, the Soul of all existences, and the Inner-Soul seated in the heart of all embodied beings and the Director of the whole creation.

(v) ಗತಿರ್ಭರ್ತಾಪ್ರಭುಸ್ಸಾಕ್ಷೀ ನಿವಾಸಶ್ಶರಣಂಸುಹೃತ್ (Gita 9-18)." Lord Narayana is the very Life, Protector, Governor, Witness, Fountain of life, Refuge and Friend.

(e) *The Essence of the All-Cause Narayana*—The word "Narayana" in the third term signifies that the Lord is the Sustainer and Ruler of the whole Kosmos. He is both Immanent and Transcendent in all.

(f) *The relation between the property (atma) and the Proprietor (the Lord).*—The patent dative ಆಯ in the last term signifies that the prayer of the sesha is that he may be enabled to render consecrated service which is to His pleasure and for His pleasure to the Lord at all places, at all times and under all circumstances,

Tirumantra or the Holy Prayer determines the nature of the self and the supreme end, appropriate to its nature, sought by the soul. "I am exclusively disposable for the purposes of Sarvesvara who is the All-Protector. I am not capable of protecting myself or I am not the master of myself. I must become the recipient of the gift of rendering eternal consecrated service to Sriman-Narayana who is the All-Sovereign." Such is the Holy-Prayer.

2. Charama sloka declares the following.—The verse is

"ಸರ್ವಧರ್ಮಾನ್‌ಪರಿತ್ಯಜ್ಯ ಮಾಮೇಕಂ ಶರಣಂವ್ರಜ ।
ಅಹಂತ್ವಾಸರ್ವಪಾಪೇಭ್ಯೋ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿಮಾಶುಚಃ ॥
(Gita-18-66)."

1. Karma—This refers to ಸರ್ವಧರ್ಮಾನ್ which here signifies *Karma, Gnana*, Bhakti Yogas and those works which procure eligibility for the performance of those yogas which are resorted to as means to salvation.

2 Complete renunciation with reference to work.—This is with reference to ಪರಿತ್ಯಜ್ಯ. It is not the renouncing of the aforesaid works or of the daily and occasional duties prescribed by the Sastras. But it has reference to the three kinds of renunciations in the performance of the works. The first is the abandoning of fruits of the works, such as *Svarga*, etc. The next is the renouncing or abandonment of the egoistic notion; 'This work is *mine*, and is the means of procuring *my* fruit.' The third is the abandoning of the idea that self is the agent or author of his works; but he should rest them in the Lord with the thought that He is the Agent. ಪರಿತ್ಯಜ್ಯ is renouncing them as means to salvation.

3. Lord Sri Krishna.—That is ಮಾಮ್; Ma who is the Agent, the worshippable, the object of attainment and who is the Means; Me who is now engaged for you in your work.

4. The opinion of Kannan.—The word is ಏಕಂ. The Lord says that He alone is the means to salvation. He is the ready means and does not stand in need of any ancilliaries.

5. Mode of adoption of the means.—The word is ಶರಣಂ. The previous word indicates the subject of adoption and this word indicates mode of adoption. It tells the direct way of attaining what is desired and avoiding what is undesirable.

(To be continued)

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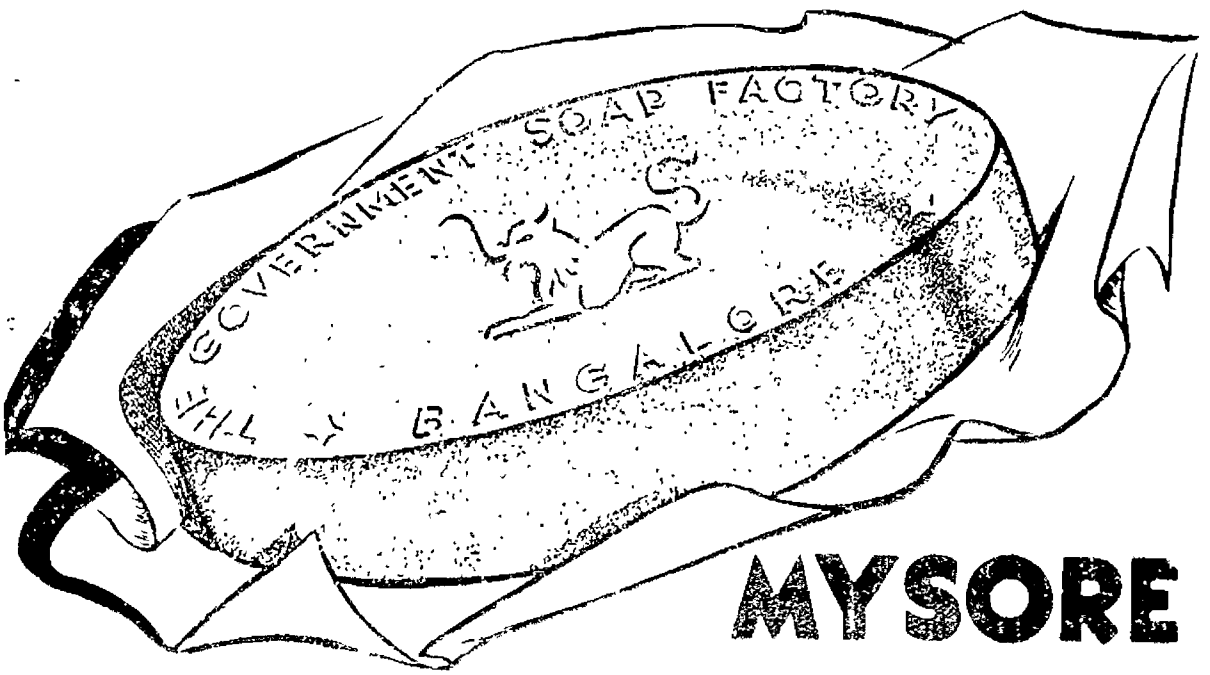

MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS.

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Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 39] MONDAY 10—6—1946 [PRICE 0—1—6

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SIXTH SENSE

How is it that blind people often avoid obstacles in their path, as if by instinct? Is it because of superior hearing or some mysterious sixth sense? The question has been scientifically investigated by American psychologists. Working with four subjects, two completely blind and two with normal vision, they conducted more than 1 500 tests.

In one series, the four were instructed to walk towards a wall (the two sighted subjects being blindfolded) and stop as soon as they "felt" its presence, then move as close to the wall as possible without actually touching it. The distance between the wall and the subjects was varied.

The blind couple, on average, could detect the presence of the wall when it was 15 feet away and could walk up within three inches of it. The other two became aware of the wall's presence when 5 feet away, on average, and could walk to within 6 inches of it. With practice the latter improved, but the blind two remained superior.

Asked to explain how they were able to detect the presence of an obstacle they could not see, the subjects gave varying answers; a vague pressure on the forehead, sounds heard, or just they "knew it was there."

When, on further tests, their heads and faces were masked with felt so as to eliminate the possibility of pressure, their responses were just as good. When their ears were plugged, however, and the face and head left uncovered (with the exception of the blindfolds) the subjects ran into the wall in every one of 400 tests. The psychologists who conducted the tests concluded that the blind avoid obstacles because of their sense of hearing.

UNIVERSITY OF MYSORE

Notification No. A. 3-1198/45-46 *Dated 31st May 1946.*

Applications are invited from duly qualified candidates for the post of Professor of Mathematics in the Engineering College on a salary of Rs. 350/-. The post is permanent and the selected candidate will be on probation for two years. The minimum academic qualification required is a good Master's (or corresponding) degree in Mathematics. Preference will be given to candidates who have had experience in teaching and organisation and have done original research work.

2. The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension, etc., and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of orders of appointment.

3. Applications should contain the follawing information:- Age, caste or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. Six sets of the application and testimonials are required. Applicants already in service must forward their applications through their official superiors.

4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before the 15th July 1946.

D. S. GORDON,
Registrar.

VALUE OF PRAYER

When the British Navy came out tops at the Battle of Matapan, many people wrote to their newspaper saying that the victory was a direct result of the National Day of Prayer.

Reverses in Libya and Greece followed, and reliance on the strategic value of prayer led to disappointment.

Doughty Scots Professor George Walter Tyrrel, Doctor of Science, Fellow of the Geological Society and Lecturer in Geology at Glasgow University, felt strongly about the problem of prayer. So he wrote to *The Scotsman*, Edinburgh:

British victories may be attributed to any combination of the following causes:

(a) The physical, mental and moral superiority of our soldiers, sailors and airmen:

(b) The superiority of our weapons, technical training and mechanical equipment;

(c) The superiority of the strategic and tactical conceptions of our more thoughtful generals;

(d) Accidental, physical and geographical advantages (nature of terrain fought over, command of the sea, etc.)

The Professor then hit out strongly at a section of the praying public. Dourly he remarked:

"Some correspondents on this subject, reasoning from the temporary conjunction of British days of prayer and British victories, prefer to ascribe British success to the direct intervention of God, stimulated and actuated by British prayers.

"On the other hand, British defeats are no doubt due to sheer bad luck, or, as some Scottish divines maintain, to the wickedness of the British people.

"Now let us turn to German victories. German successes may likewise be attributed to any combination of the above mentioned causes, substituting, of course, German for British, and 'their' for 'our.'

"Further, with the same logic (or lack of logic), it is permissible to point out that German victories also may be ascribed to the direct intervention of God, stimulated and actuated by German prayers."

Another Scot, John Gardon Jameson, took up the battle on behalf of prayer.

Wrote he: "Professor Tyrrell may be a logician, but his ideas about prayer are strange.

"No believer in prayer imagines that God is waiting like a servant at the end of a bell-rope.

'It would be blasphemy for the Nazis to try by prayer to make God an accomplice of their crimes, and try to 'actuate' or mobilise God.

"But though Hitler may believe in what he calls 'God in nature, God in our own people, in our destiny, in our blood,' he makes no pretence of believing in 'The God and Father of our Lord Jesus Christ,' as is testified by his persecution of Christians.

"I am convinced," concludes Mr. Jameson, "that if our country turned to God and His Christ in repentance and prayer, They would deliver us and would use to rebuild Christian civilisation. Otherwise we shall pass through great calamity."

(To be continued.)

MARRIAGE

CHI. SRIRANGANARAYANAN, M Sc., son of Mr. M. A. Srinivasiengar, B.A., Rtd. Manager, Revenue Commissioner's Office, with SOW. RANGANAYAKI, sister of Mr. M. T. Sampathkumaran, V. V. Mohalla, Mysore, on 6-6-46 at Paschimavahini.

SOW. YEGGAMANI, daughter of Mr. R. A. Iyaniengar, B.A., B.L., Clospet, with CHI. M. A. SINGLACHAR, B.A., LL.B., son of Sri M. A. Srinivasa Iyengar, B.A., LL.B., Lawyer, Hunsur, and

SOW. RANGAMANI, daughter of Mr. M. A. Srinivasiengar, with CHI. M. A. KRISHNASWAMI, B.Sc., son of late Mr. M. A. Narasimhachar, on 9-6-46 at Closepet.

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Monday 10-6-1946.

THE RIGVEDA

The Bible, the Koran, the Talmud, the Zend-Avesta, are works of deep veneration to their followers. Compared with the "Rigveda", the sacred work of the Hindus, they are rather modern. Their origin is in the historic past, of a thousand, two thousand, or three thousand years. They do not date back to the dim distance of prehistoric antiquity. And, they are written records, not liable to be crippled, mangled, or interpolated.

But the Rigveda is the world's oldest religious composition. How old God alone knows. Professor Max-Muller, by guess-work, assumes that it should have come into being about 1000 B.C. Bal Gangadhar Tilak, cultured patriot, from astronomical evidence based on planetary conjunctions mentioned in the Rigveda, opines that the Rigveda should have been formulated between 6000 and 5000 B.C. According to him the marking of the changes in the position of heavenly bodies "is the best measurement of time for determining the periods of antiquity, only if we have reliable records about the position of heavenly bodies in early days; fortunately such records of the time, when the Hellenic, the Iranian, and the Indian Aryans lived together, have been preserved in the Rigveda, and with the help of Greek and Parsi traditions, we can now decipher these records."

Indian tradition, however, has always held that the Vedas were *Apourusheya*, or not man-made, and that the Rishis whose names are associated with the hymns are but their propagators. The ages of the Rishis are not known either. Great Sayana has written a thesis, cogent, eloquent, logical, to prove the Divine origin of the Vedas.

But be it 6000, 10000, or 100000 years old, the Rigveda presents the marvellous phenomenon of being handed down from generation to generation, from century to century, from æon to æon, by oral transmission. Over 10000 crystallised stanzas, word-perfect, letter-perfect, and accent-perfect, have been passed down from disciple to disciple, during all these years, in their pristine purity. Far later works, the Mahabharata, Ramayana, Geeta, have passed into several rescensions, with additions and omissions. But the Rigveda has been unchanged and unchangeable, either by the hand of time, or by the remissness of reciters.

To ensure this the Rishis built four kinds of protective fortresses, or Maginot Lines, round the Rigveda, the Pada, Krama, Jata, and Ghana forms. The reciter was warned from mispronouncing it in its accented stanza form. Then the words in the stanzas were separated serially, and known as the Pada form, the student had to get them up too by heart. In Krama the separated words were strung together in the order, a b b c c d. In *Jata* the order of combination was a b b a a b, b c c, b b c, and so on. And in *Ghana*, the most sonorous of the versions, the repetition and combination are more complex.

These four forms served as protective coatings to the original text, and any errors that cropped up in the reciting of the original could be checked up and corrected quickly by reference to these other forms.

The *Suktas* or hymns of the Rigveda consist of prayer and praise, and describe the power, the vastness, the generosity, the goodness, and even the personal beauty of the Deity invoked.

The Deities invoked are three, Agni, or Fire, on the earth, Vayu, Wind, or Indra in the sky, and Surya or the Sun in heaven. Yaska, the Vedic writer, observes, "All the deities are but parts of one Atman or Soul, subservient to the diversification of his praises through the immensity and variety of his attributes." To the Rishis of the Rigveda, Indra only, or Agni, or Surya, or all of them, together with the Powers of Nature, did not complete the conception of God. Nor was any of them regarded as the Supreme Ruler of the Universe, Omniscient and Omnipotent. They represented merely the various energies of the All Powerful Providence manifested to humanity through diverse natural phenomena.

In the opinion of the European literary world "The Rigveda is the most sublime conception of the great high-ways of humanity," according to a French writer. "There is no monument of Greece or Rome more precious than the Rigveda," says another. And in the eloquent words of Max Muller, "In the history of the world, the Vedas fill a gap which no literary work in any other language could fill. I maintain that to every-body who cares for himself, for his ancestors, for history, for his intellectual development, a study of Vedic literature is indispensable."

Editor.

From the Foreword to Rigveda Pada.

EXCHANGE OF RIBS

A patient in a Moscow hospital is reported to have been fitted with three new ribs. They were taken from another patient. Both men declared themselves satisfied with the results of the operations!

Patient No. 1. lost three ribs a year ago and has been afraid ever since that his heart lacked sufficient protection. Patient No. 2 was "pigeon-breasted" and wished he could lose some of his ribs so that his appearance could be more normal. The solution to both problems was an exchange of ribs.

CHOCOLATE HELPS TO CURE BOMBED BOY

A 7-years-old Welsh boy, Roy Curtis, has been helped back to health by a box of chocolates! It was not the nutritive value of the sweets that proved helpful but the shock of seeing them.

A year ago Roy was a raid victim. A bomb hit home, killing his grandmother, injuring his little sister, and leaving him with a fractured skull. Roy was unconscious for 4 weeks. Though he was slowly recovering he had not spoken since the disaster.

An American surgeon operated on his brain, with success, but he remained dumb. Then his aunt brought him a box of chocolates, something he had not seen for a long time. "Chocolates!" he exclaimed, excitedly, breaking his 12-months-long silence. His speech is now practically normal, though training is necessary.

AN OBITUARY

ರಂಗಾಚಾರ್ಯವರ ಶ್ರೀಮಾನ್ ನಿಸ್ಪೃಹಸ್ವಾತ್ವಿಕಸ್ಫುಧೀಃ ।
ಆನನ್ದಾಪ್ಪೈಳ್ಳಯಾಖ್ಯಾತಃ ಮಣ್ಡಯನ್ಮಣ್ಡಯತ್ಕುಲಂ ॥
ಕ್ವಾಸಾವಧುನಾ ಸದ್ಗುಣಧಾಮಾ ಯಾತಸ್ಸತ್ವರಮಮರಂಧಾಮ ।
ಸಂಸಾರೋತ್ತರಗಮ್ಯಂ ದಿವ್ಯಂ ನಿತ್ಯಾತ್ಮತ್ವಂ ಲಬ್ಧ್ವಾ ಭವ್ಯಂ ॥

Mr. M. A. Rangacharya, B.A., retired Dy. Comptroller, Mysore Government, breathed his last at about 2 A.m. on May 21 after a short illness, when he was just completing his 69th year of age. Unlike most of our present officers he started from almost the lowest rung of the official ladder and climbed up to the position he held by virtue of good and quiet work. The Mandayam Community has lost in his demise a respected elder and his family a true loving head. He leaves behind a son and two daughters and their children and two brothers to bemoan his loss. He was a very quiet and unostentatious gentleman.

D. L. A.

STATES' POSITION AFTER BRITAIN QUITS

Mr. T. S. Rajagopala Iyengar, M.A. LL.B., writes:

The two pertinent questions that arise in this connection are:

1. Could the States abstain from joining the Union? and

2. Could they withhold any longer the grant of Responsible Government,—whether within or outside the Union?

I. The Cabinet Delegation, in their brief reference to the States, have stated: With the attainment of Indian Independence, Paramountcy disappears and States become independent. They regain their original status (status quo ante). They may, after preliminary negotiations, enter into the Union, or, they may, like two sovereign States entering into an alliance or treaty rights, enter into an alliance with the Union Government. The Delegation also, by implication, suggest that, as sovereign bodies, the States may remain even aloof. But they hope—it is a pious hope—that the States would join the Union and not thwart India's progress.

Like two Sovereign States entering into an alliance, is it ever possible—or practicable—for the 562 small and big states to enter into alliance with the Indian Union? The question of alliance between two independent States would arise only when they are self-made, self-contained and self-satisfied. Could the tiny holdings of Kathiawar or Rajaputana (Lava, for instance, is only 18 miles in extent)—all made Rajas and Maharajahs by the British—ever hope to be self-contained? Fifty of them put together cannot hope to establish a University or a High Court, let alone communication, currency, defence etc. Then, of what avail is it to speak of "Sovereign States entering into alliance?"

The other alternative opened is to enter into the Indian Union, big states in their own rights and small states forming into groups or Confederations or sub-Federations among themselves and entering the Union as a unit. Should the States choose to remain otherwise, they must make provision to have their own defence, foreign relations, communication, currency, Post and Telegraphs, Economic Planning, etc. It is too much to suppose that states could undertake these measures by themselves. On the other hand, the states stand to gain much by joining the Union, as measures common to the whole of India could be undertaken at a considerably cheaper cost. It would also be advantageous from the viewpoint of Indian defence. When the creation of one Pakistan is feared to weaken the defence of India, the existence of many independent Rajastans in the heart of India would make it worse. What is more, the Indian States enter the Union as independent Sovereign Units, only ceding certain common functions and certain attributes of sovereignty in favour of the centre. But still the States remain sovereign bodies. The Union would not, as somebody has put it, become a super-Paramountcy or Paramount Power: for, the Union centre would not be assuming the position "that the Paramount supremacy of His Majesty presupposes and implies the subordination of Indian Rulers."

When the army is transferred to the Indian Union and the Union undertakes the huge task of defending India, when it is felt to be far cheaper, and more advantageous, to run the common (central) subjects on an All-India scale, and when public opinion, in the States and elsewhere, is so much in favour of a Union, no Prince dare resist to enter the Union. Time and circumstances would make every state enter the All-India Union.

II. One word about the grant of Responsible Government in the Indian States. When Currents, and counter-currents are surging to and fro and when all around we are seeing a volcano sweeping in favour of democratic Government, the Indian States cannot remain like rugged rocks. They must move with times. The Grant of Responsible Government in States must be a condition precedent to their joining the Union, as otherwise, it would be an assorted combination of autocratic States with democratic Provinces.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

6. Adoption of the means—the word is ವೃಜ.

This ends the words in the first part of the verse. The nature of renunciation, its plurality, renunciation, its mode, its being a limb, the nature of the subject of adoption, its standing in need of no help, the mode of adoption, and adoption have all been told.

7. The All-Supreme Lord.—The word is ಆಹಂ. That is, I with the attributes, of ಜ್ಞಾನ, ಶಕ್ತಿ (Omnipotence), ಶೇಷಿತ್ವ, ಸತ್ಯಕಾಮತ್ವ and the like.

8. The chetana taking refuge.—ತ್ವಾ is the word That is, you who have dropped other means and all things other than God as the object of attainment.

9. Sins.—This is indicated by the word ಸರ್ವಪಾ ಪೇಭ್ಯಃ. That is, all obstacles to God-attainment. All sins in the shape of acts of commission and omission accumulated from beginningless time.

10. Release from sins.—ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ is the word. All obstacles to God-attainment will be removed.

The charama sloka lays down the acceptance of the last means to the soul-sought supreme end. "Renouncing without any trace all other means with their ancilliaries, accept Me alone, who is full of the attributes of *vatsalya* (caressing parental fondness) and the like, as the Means which stands in need of no other ancilliaries. I who am adorned with the attributes of *sarva-sakti* (working miracles or what transcends our conception) and the like, shall release you, who has sought refuge in Me alone as the Means, from all obstacles. You need not grieve". Thus the Lord makes Arjuna to drop his grief.

3. [Dvaya—ಶ್ರೀಮನ್ನಾರಾಯಣ ಚರಣೌ ಶರಣಂ ಪ್ರಪದ್ಯೇ । ಶ್ರೀಮತೇನಾರಾಯಣಾಯ ನಮಃ ॥ Ten significations are expressed by its ten component parts of ಶ್ರೀ, ಮತುಪ್, ನಾರಾಯಣ, ಚರಣೌ, ಶರಣಂ, ಪ್ರಪದ್ಯೇ, ಶ್ರೀಮತೇ, ನಾರಾಯಣ, ಆಯ, and ನಮಃ]

The following are declared by Dvaya.—

1. Periya-Pirattiar.—Lakshmi, ಶ್ರೀ, from its two derivations of ಶ್ರೀಯತೇ and ಶ್ರಯತೇ, indicates Her two characteristics. In Her relation as the Mother of All, She stands, without any regard to the sins of *chetanas* as the asylum of all. In Her relation as the Consort of the Lord, she, to be true to Her nature and for the protection of the *chetanas*, has Her place of refuge in the Lord. Her Mediatorship is such that even *Sarvesvara* cannot afford to deny.

2. Perumal-the-Lord—The word ನಾರಾಯಣ here imports special significations. If, subsequent to mediation, Sri were to bring against the *chetana* any charge preventive of His protection, the Lord would controvert Her and say "if they had done so, they did well:" and this is because of His qualities of ವಾತ್ಸಲ್ಯ, ಸ್ವಾಮಿತ್ವ, ಸೌಶೀಲ್ಯ and ಸೌಲಭ್ಯ.

ವಾತ್ಸಲ್ಯ—The cow licks up with glee the mucous dirt of its just born calf. It takes a relish in the dirt of its calf; it nourishes the calf by giving its milk; and it attacks every one who interferes with the calf. In a like manner, God takes a relish in the sins of the *chetanas* ("If they did so, they did well)." He nourishes them by His milk-like qualities. He says that they (who take refuge in Him) are never to be renounced and further says that he affords protection (conferring every bliss and healing every ill) to all beings both in respect of those who are favourably disposed towards Him and those who are not. This quality is a guarantee to the refugee that he need not be afraid of his sins.

(To be continued)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
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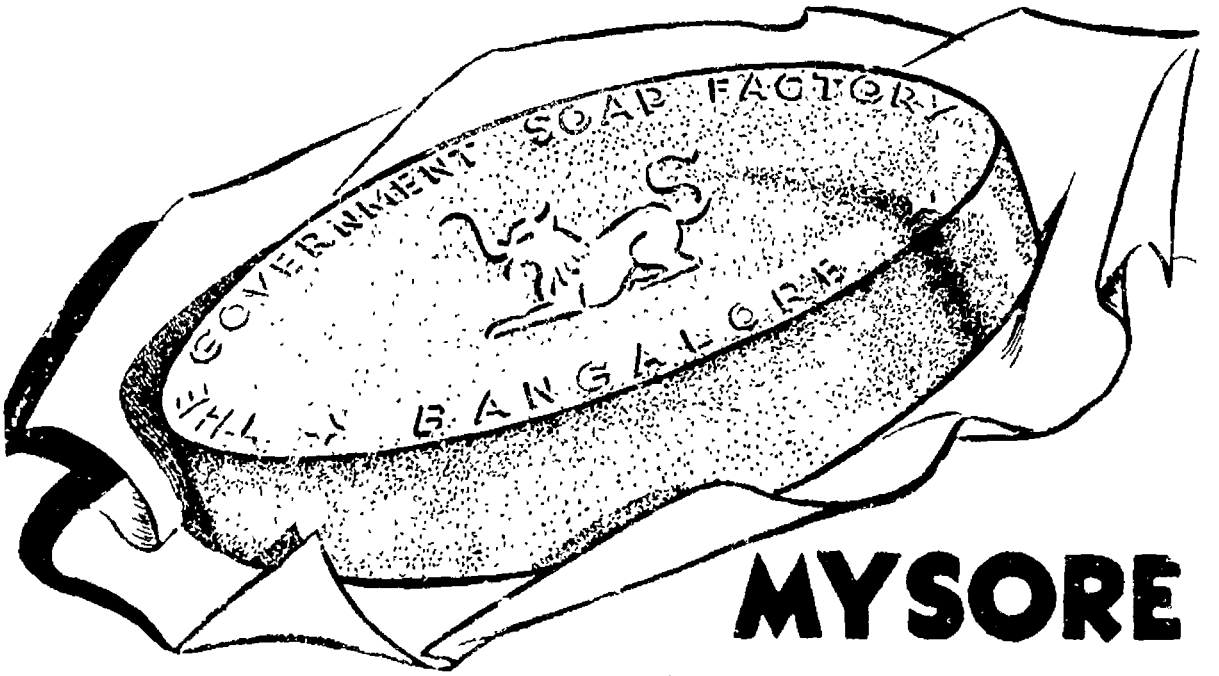

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THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M, 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 40] MONDAY 17—6—1946 [PRICE 0—1—

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VALUE OF PRAYER

(*Contd. from last issue.*)

Talking of prayers, here are some samples by Sri Chaman Lal, famous author of *Hindu America*:

When Mark Twain wrote this "War Prayer" 30 years ago, he said, "It can be published after I am dead, for only dead men can tell the truth in this world and I have told the whole truth in that prayer." Here it is:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of Love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honour and glory, now and ever. Amen."

A cartoon in *Survey Graphic* showing a ragged man huddled shivering on a park bench on a bleak winter day has this legend:

"Oh Lord is Thy mercy.....please allow Prosperity to come to us just once more.....never mind what happens in this world...even war is better than this...but allow Prosperity to come just once more...please...if only for three or four weeks...so that I can grab a little something...and this time, dear Lord, I will sell out the moment I have got a few thousand dollars...and I will go and live somewhere very quietly and I will never ask anything of you again, dear Lord...and I will teach my children to love you...but, dear Lord... just one little bit of prosperity...just once more... Amen."

Now read some Simple and Honest Prayers.

In the foothills of the Himalayas, among the Khonds of North India, one hears the prayer: "Oh Lord, we know not what is good for us. Thou knowest what it is. For it we pray."

One day Robert Louis Stevenson read us a prayer he had just written. In it were words none of us ever forgot. "When the day returns, call us with morning faces and with morning hearts, eager to labour, happy if happiness be our portion, and if the day be marked for sorrow, strong to endure."

We waked on the morrow with happy morning faces; only Louis' wife was troubled with a premonition that the day was marked for sorrow. That day, at the height of his fame, in the best health he had ever enjoyed, Louis went out of this life suddenly, quietly, painlessly.

Prayer of a Scotch preacher: "Oh Lord, guide us aright, for we are verra determined."

"Oh Lord, grant that we may not despise our rulers; and grant, oh Lord, that they may not act so we can't help it."

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FREEDOM OF THE PRESS

The U. S. Supreme Court recently unanimously ruled that newspapers have a right to criticise the judiciary at least in certain circumstances, on the basis that freedom of the press is an inherent right of a democratic society.

The case involved was the conviction for contempt of court of the newspaper *Miami Herald* by the Dade (Florida) county circuit court, which imposeda 100-dollar fine on the paper itself and a 250-dollar fine on its associate editor John D. Pennekimp. The conviction had been upheld by the Florida State Supreme Court but was unanimously set aside by the U.S. Supreme Court.

The origin of the case was the publication of two editorials and one cartoon in the *Herald* in November, 1944, criticising the Dade county court for the conduct of criminal prosecutions. The citation for contempt stated that the newspaper had impugned the integrity of the court and the judges, while the defendants pleaded that the intent of the editorials and cartoon was solely to criticize Florida court procedures in connection with the current drive to eliminate gambling and other practices in Dade county.

The U. S. Supreme Court majority opinion was written by Justice Stanley Reed, with three concurrences written by Justices Felix Frankfurter, Frank Murphy and Wiley Rutledge. The essence of the Supreme Court decision setting aside the conviction was that although the facts in the newspaper may not have been entirely accurate, the high court denied that there was any "clear and present danger" to the administration of justice, and that, as stated in Reed's opinion, "*free* discussion of the problems of society is a cardinal principle of Americanism—a principle which all are zealous to preserve."

Reed saw no immediate necessity "to close the door of permissible public comment. When that door is closed, it closes all doors behind it."

In a concurring opinion, Frankfurter wrote that "without a free press there can be no society," and he stated that a free press is "vital to democracy because its freedom gives it power."

Murphy wrote that freedom of the press "includes the right to criticize and disparage, even though the terms be vitriolic, scurrilous or erroneous." Rutledge wrote that "there is perhaps no area of news more inaccurately reported factually, on the whole, than legal news," but pointed out that newspapermen are not lawyers and the law is "full of perplexities."

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The Rationalist.

Monday 17-6-1946.

FREEDOM OF THE PRESS

The U. S Supreme Court Judges are very kind to the Press. But one wishes that their protection of the Press was inspired by kindness and a sense of fairplay, rather than of pity for its ignorance and its short-comings. In a recent judgment of a case against the *Miami Herald* for Contempt of Court they have exonerated the Paper, and four judges of the Supreme Court have let out interesting views about the Freedom of the Press.

The *Miami Herald* is a big paper from Indian standards, and a fairly big paper from American standards. In 1944 it published editorials and cartoon criticising procedures in the Florida Court in connection with the drive to eliminate gambling and other practices in Dade County in Florida State. The Paper and Editor were tried for Contempt of Court and fined by the County Court, and the Florida Supreme Court. On appeal to the Supreme Court of the United States of America, the conviction was set aside and the Paper and Editor acquitted.

In our own State, in 1943 on the import of the present Chief Judge to the High Court from Madras, the *Rationalist* commented that such appointments blocking the prospects of the lower ranks of the State Judiciary would render them discontented and have a bad effect on the Judicial Administration of the State. Government were pleased to prosecute us on that for Contempt of Court, but the High Court Bench consisting of two Judges, one of whom has now gone to his well-earned rest, and another now adorns the Vice-Chancellorship of the University, held that a general comment like ours did not constitute Contempt and so dropped the matter.

In the case of the *Miami Herald* the U. S Court held that ' although the facts in the newspaper may not have been entirely accurate there was no clear and present danger to the administration of justice." Justice Reed remarked, "Free discussion of the problems of Society is a cardinal principle of Americanism—a principle which all are zealous to preserve. There is no necessity to close the door of permissible public comment. When that door is closed, it closes all doors behind it," remarked Justice Reed.

Justice Frankfurter added, "Without a Free Press there can be no society. A Free Press is vital to democracy because its freedom gives it power."

Justice Murphy wrote that "Freedom of the Press includes the right to criticise and disparage, even though the terms be vitriolic, scurrilous, or erroneous." And Justice Rutledge declared, "There is perhaps no area of news more inaccurately reported factually on the whole, than legal news, but newspaper men are not lawyers, and the law is full of perplexities."

In the end the great Justices seem to conclude that the Press should be left free to babble as it likes.

We ourselves think that Freedom of the Press should not be overdone and become a fetish. When there is no cultural, moral, or intellectual standard set for a Pressman, and any body who is fit for no other job could declare himself an Editor and produce a bundle of ignorance or untruths or perversions, to talk of freedom of the Press seems entirely absurd. If he is to have utter freedom of action, there is no reason why any one else in any other walk of life should not have similar freedom to do just as he likes. Anybody with a cake of soap and razor however crude cannot set up as a barber, or should not. Anybody cannot buy a handful of law-books and set up as a lawyer, or cast a few sums and set up as an actuary or auditor. Or take the case of one who does not touch paper or pen, but stands at the street square, calls himself an oral journalist, and bawls out rumours, scandals and abuse. Would that come under freedom of the Press? If not, why not? when the same man writes or prints similar things, does it raise him to a higher level of humanity, and make him a Swamy whom the Courts shoud not touch?

In the case of the *Miami Herald*, gambling and similar evils must be chokeful in American cities, and the District Attorney and local Judges of Dade County might have rushed things in order to purify their territory in the face of pressure from

the organised forces of evil. Then should the *Miami Herald* have upheld the drive to curb evil, or used its powers to stop the drive and let the evils prosper? Our readers can answer.

The Freedom of the Press should be freedom to encourage the good and freedom to expose the evil, and must be capable of upholding itself before the bar of public opinion as well as of a judicial tribunal.

Editer.

DOING WITHOUT FOOD

Food. Why Worry? Our forefathers existed without:—

Sugar till the thirteenth century,
Coal fires till the fourteenth,
Buttered bread till the fifteenth,
Potatoes or tobacco till the sixteenth,
Coffee, tea, or soap till the seventeenth,
Puddings till the eighteenth,
Gas, matches, or electricity till the nineteenth,
Tinned goods till the twentieth!

RECALLING RUMOURS

A peasant with a troubled conscience went to a monk for advice, saying he had circulated a vile story about another, only to find it was not true.

"If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go through every dooryard in the village and drop into each of them a fluffy feather."

The peasant did as he was told. Then he came back to the monk and announced that he had done penance for his folly.

"Not yet," replied the monk. "You must now return and gather up every feather you have dropped."

"But the wind must have blown them all away," said the peasant.

'Yes, my son," returned the monk, "and so it is with gossip. Words are easily dropped but no matter how hard you may try, you can never get them back again!"

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London :

"Mr. Srinivasan's 'Hindu Law in Mysore' will, of course, be primarily useful to a legal practitioner in the State of Mysore, but the law laid down in the Privy Council and the High Courts in British India is also sufficiently dealt with so that the book will be of interest to students outside Mysore and the prospective legislators..... He has been painstaking in marshalling his authorities and indicating the special contributions of the Mysore High Court and Legislature to the development of Hindu Law. Important points are hammered well home so that the dullest cannot fail to understand."

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INDUSTRIES IN HYDERABAD

350-CRORE PLAN OF DEVELOPMENT

Three-hundred-and-fifty crores of rupees are to be spent by the Government in ten years for all-round development in Hyderabad. This was revealed by Nawab Liakat Jung Bahadur, Commerce and Industries and Army Member to the Nizam's Executive Council at a Press conference, in which he outlined Hyderabad's industrial policy and the Government's post-war schemes,

One difficulty in the way, he said, was the Government of India's regional plan of industrialisation. The Hyderabad Government, he pointed out, could not accept the Government of India's authority in this respect. "The Hyderabad Government are in correspondence with the Central Government over this question and have based their case on the Commercial Treaty of 1802, which recognised the economic independence of the State."

Nawab Liakat Jung made it clear that Hyderabad co-operated with the Government of India during the war and were still co-operating, but she must be free to give effect to her own plans and policies.

Asked as to how the Government proposed to finance the scheme, Nawab Liakat Jung said that schemes entailing productive or capital expenditure, on which there was a return, would be financed by means of loans, while the various reserves created by the Government would be utilised for non-productive expenditure If both these avenues failed, the Government's last resort would be taxation. The Government would control industries like coal, on which other industries depended, but it was not the Government's intention to compete with private enterprises. A spiming mill with 25,000 looms was being set up, with the object of providing yarn to the weavers at the cheapest possible price. An oil factory and two yarn factories were also being set up, while seven more textile mills were to be added to the existing six.

INDUSTRIAL DEVELOPMENT OF GODAVARY VALLEY

Proceeding Nawab Liakat Jung said that the Government proposed to start an iron and steel industry in the Godavary Valley area. For this purpose it spent a large sum of money in trying to find out whether the coal available in the Dominions would be suitable and they had also started negotiations with Bastar State for the lease of its rich iron ore deposits. The Government planned to construct a trial line of about hundred miles linking Bastar State with the Godavary Valley area in the Dominions, where the Government planned to start a number of industries.

Col. E. W. Slaughter had been deputed to England and £10,000 were placed at his disposal to seek expert advice on the quality of coal mined in the Dominions, the Commerce Member added. The Government, he said, were devoting great attention to cottage industries. Old cottage industries such as gold brocade work and lace, for which Paithan town in the Aurangabad district was once famous, the world over, were to be revived. Paithan once had a population of 125,000 which had been reduced to 6,000. The Government would set up a factory there, with a capital of three lakhs of rupees to revive this industry. They had laid down that 25 per cent of the shares should be reserved for the people engaged in the industry.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirumarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

స్వామిత్వ—Mastership or Proprietorship. This is a bound up relation between the Lord and the *chetana*. Lest the chetanas should loose themselves, the Lord, with a favourable disposition, is always with them for their protection. It is on the base of this bond that, beginning with non-prejudice and culminating in consecrated service and all the intermediary stages happen. It is an undertaking given to the *chetana* that he need not entertain any doubt about his desire being granted and that he may rest in full faith about the grant.

సౌశీల్య—The Lord is the Ruler of the Eternals; He is the Sovereign of the two vibhuties; and He is of inseparable Consortship with Sri. Such a *Sarvesvara*, lest the *chetanas* considering their own lowness and the All-Supreme Eminence of the Lord, should become diffident in seeking Him as their Refuge, associates with them as if he were one of their own without regard to His own Eminence or to their lowness.

సౌలభ్య—Easy accessibility. By this quality of the Lord, He, in his Archavatara (The Manifestation Worshipable), makes himself visible to the chetana so that he may not resile from taking refuge in the Lord on the ground that he could not be cognised by the senses.

These four qualities create facilities to the *chetana* for seeking refuge at the Lord's Lotus-Feet.

3. There is no separation between Perumal and Piratti—They are always together as మిథున. This is indicated by మమతుష్. Vide Note 3 to Gospel No. 44.

4. (a) The attributes of God.—Vide (2) and (3)

(b) The Grace-springing Holy Feet—చరణౌ. This indicates the Lord's All-Transcendent Form which is the asylum for the above mentioned qualities and to Sri or Lakshmi, and which more than the attributes is capable of itself granting the desired gifts. Instead of the direct mention of the All-Transcendent Form, the Holy Feet are mentioned because it is the place where our Aiwars and Acharyas sought refuge. The mention of the two Holy Feet manifests the beauty of the coupleship. The dual number indicates that the Means does not tolerate any ancilliaries and that it is complete in itself without standing in need of any other help. Even if the Lord and His Consort reject the *chetana*, the Holy Feet will not let him slip.

5. The Holy Feet becoming the Means—శరణం. The All-Transcendent Form itself is the Means, that is, bestowing every bliss and healing every ill.

6. Refuge taking in the asylum-giving Holy-Feet. —ప్రపద్యే. This indicates the determination of the qualified person adopting the Means.

7. The experience of those attaining the goal or end—శ్రీమతీ. The end of attainment is మిథున alone. The correlated to Consecrated service (కైంకర్య) is మిథున. The word శ్రీమత్ in the first part of *Dvaya* manifests Lakshmi's inseparable association with the Lord for the purpose of preventing the chetanas from going to distruction as a result of their becoming the object of His anger because of their sins and His independence in awarding punishment, and for the purpose of making the sinful *chetanas* to seek refuge in the Holy Feet of the Lord to attain salvation. The word శ్రీమత్ in the second part manifests Her inseparable association at all times without any separation even for a moment, for the following purposes:—(i) the correlated to కైంకర్య is మిథున and as such to be the recipient of such services; (ii) to make the Lord conceive as ten times the value, the consecrated service rendered by the *chetanas*; and (iii) as any separation would bring in non-existence.

(To be continued)

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
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3.	**Philosophy & Philosophers**	0—4—0
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5.	**The Tree of Happiness**	0—1—0
6.	**గాయత్రీ రామాయణ**	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

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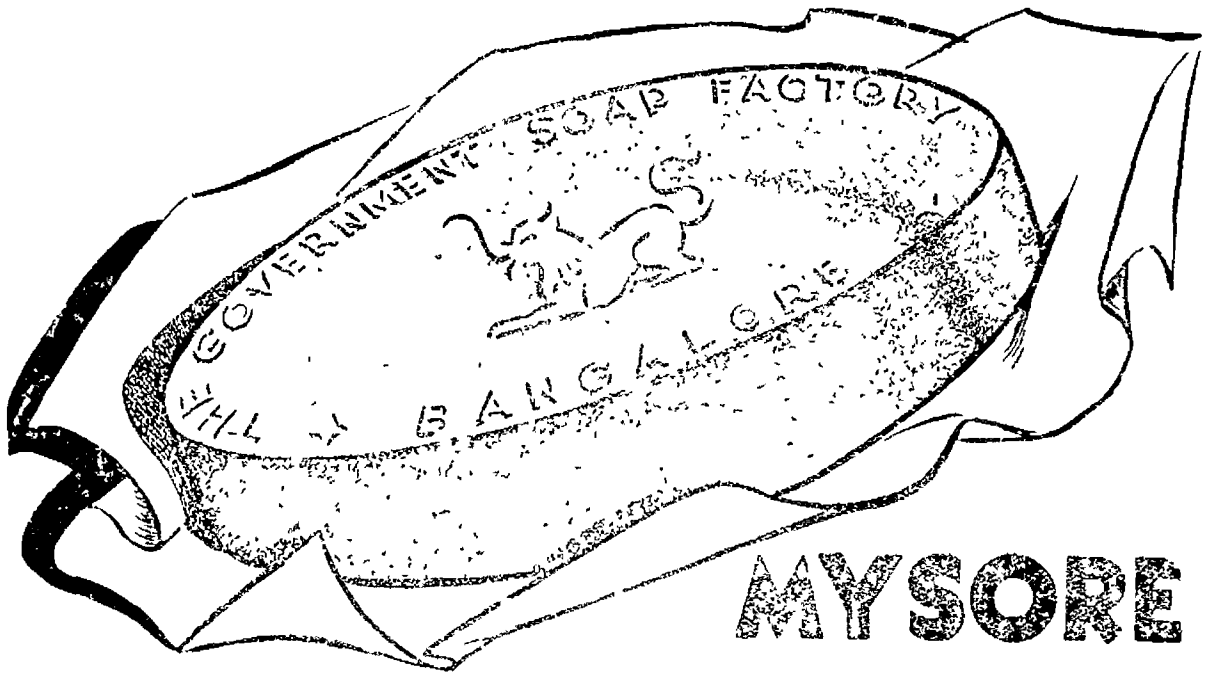

MYSORE

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THE GOVERNMENT SOAP FACTORY, BANGALORE.

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Printed at the Coronation Press 676 Chamaraja Road Mysore. and Published by G. R. JOSYER

Registered No. M. 4559

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 41] MONDAY 24—6—1946 [PRICE 0—1—6

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GOOD HEALTH AND MANLY BEAUTY

The muscles that contribute to the girth of the chest, are the latissimus dorsi muscles of the back. For when this muscle is contracted, the chest measurement can be increased a great many inches. Nevertheless, attention should be paid to the pectoral muscles, which cover the upper part of the chest as well-rounded and thick pectorals are rare even in splendidly developed athletes. Every devotee to physical culture has well developed pectoral muscles, but very few have all the contour and thickness that can be obtained by scientifically applied exercise to these muscles.

HOW PUSH-UP EXERCISES DEVELOP

A great many people have the erroneous idea that the pectoral muscles constitute the major girth of the chest. This is a mistake. Thick pectorals, however, will increase the size of the chest a couple of inches. But the principal point in their development is to obtain the maximum strength and co-ordination of your development, and at the same time attain a striking appearance, characterised by the splendid contour of perfect pectoral development. Thick pectorals will add greatly to the height of your chest, and strong pectorals will come in mighty handy in the performance of feats of strength.

The well known push-up exercise from the floor, sometimes called the "floor dip," will bring out the pectorals to a splendid degree, as will dipping on the parallel bars or between chairs. These exercises are about the best to be had for this purpose Yet additional resistance must be applied as the student progresses, and eventually, as his muscles become stronger and stronger, the number of repetitions will increase, until eventually he will be compelled to perform one hundred or more repetitions in order to tire the muscles used.

The pectorals should be tried within twenty-five counts if possible If further repetitions are called into play, the exercise becomes too light, and considerable energy is lost. The push-up from the floor will not affect the pectoral muscles as will dipping on parallel bars owing to the fact that in this exercise the body is lowered further down between parallel bars than in the case of pushing up from the floor.

FLOOR DIPPING

If the student prefers floor dipping, I suggest that he elevate his feet on a chair or stool, and that he perform his dipping between two low boxes or stools, so as to enable his chest to be lowered as far downward as possible until he feels a great strain placed upon the pectoral muscles. In performing push-ups, whether it be on the floor or between chairs you cannot develop the pectoral muscles without developing the triceps and abdominal muscles as well, for all these groups are brought into play.

DIRECT PECTORAL EXERCISE

If the student is desirous of putting direct application on the pectoral muscles, this can be done by clasping the hands in front of the chest and while resisting pushing one hand as far as possible to the right, then pushing the other hand up on the return count as far as possible to the left, continuing this until both pectorals begin to ache.

I would not advise the student, however, to adhere strictly to this exercise unless he is exceedingly deficient in pectoral development. For, as previously stated, when the muscles are exercised in groups, much better results can be obtained, as far as strength and co-ordination are concerned. When the exercise is performed on the floor, twenty-five repetitions in a floor dip, or when dipping between chairs or bars, he should use some method of adding resistance. When exercising between the bars, he should utilise an adjustable weight tied to his feet. When the exercise is performed on the floor, he should use some elastic resistance, pulling against his body.

Having an adjustable weight with the loop arrangement, so as to loop it over the foot when dipping between the parallel bars, will compel you to lessen toe repetitions and enable you to obtain all the strain you want, depending, of course, upon the amount of weight used.

The ambitious student can very easily secure elastic cables and manufacture a crude home-made harness to fit over his head or around the back of his neck, and with the cables attached to two screws on the floor, he can perform the push-up from the floor or between boxes, with the feet elevated on a chair, and thereby obtain much better results, than if he performed the movement without any artificial resistance.

(To be continued.)

University of Mysore

Notification No A3-1230/45-46,
Dated 19th June, 1946.

Applications are invited from duly qualified Mysorean Women candidates for the post of Assistant Professor of English in the Maharani's College for Women, Bangalore The salary attached to the post is Rs. 200-25/2-200. The post is permanent. The selected candidate will be started on the minimum salary of Rs. 200 or on a higher salary according to qualifications and will be on probation for 2 years. The minimum academic qualification required is a good Master's (or corresponding) Degree in English Language and Literature. Preference will be given to candidates who have experience in teaching and who have done original work.

2. The post is pensionable It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension, etc, and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of orders of appointment.

3. Applications should contain the following information:

Age, caste, or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. S x sets of the application and of testimonials are required. Applicants already in service must forward their applications through their official superiors

4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before *31st July 1946.*

D. S. GORDON,
Registrar.

PRINTING *in English, Canarese, Tamil, Telugu, and Sanskrit.*

POSTERS, LETTER-HEADS AND BOOK-WORK.

THE MANAGER,
CORONATION PRESS,
CHAMARAJA ROAD, MYSORE

Charges Moderate.

The Rationalist.

Monday 24-6-1946.

THE RAILWAY STRIKE

The threat of strike by the All-India Railwaymen's Federation is a reprehensible thing which deserves to be condemned by all sane men.

For years past railway travelling has been badly disorganised, and the public have been putting up with untold discomfort hoping that on the cessation of the war things would return to normal, and the railways prove to be the civilised means of communication that they were meant to be and claimed to be. It is long months since the war stopped and the military demands on railway transport came to be considerably reduced But a new demand suddenly rose in their stead like a thousand headed serpent in the form of Food transport, in large bulk, and for long distances, and to meet urgent needs. So the public have had to continue to submit to inhuman conditions of travel, be it in the Third Class, Second Class or First Class, while at the same time being forced to pay excessive charges. They have also had to bear long delays, uncertainties, corruption, and huge pilferings in the matter of goods transport.

They have borne all this mental and physical vexation, discomfort and loss with Job-like patience, from the consideration that the first need of the hour is the solution of the Food problem of the nation, and that if the Railways are solving it to a certain extent their derelictions and short-comings may be glossed over for the time being.

Such a time the All-India Railwaymen's Federation has chosen to launch out the threat of an all-encompassing strike which is to bring the working of the Railways to a standstill through-out the country. It is nothing to them that this is like stopping the life-current of the nation and paralysing its activities. It is nothing to them that by this they are paving the way for a repetition of the Bengal famine on a vaster and grander scale. While human bodies lie maimed, bleeding and twitching on the battle-field the vultures and carrion of the sky and the brutes of the forest hasten to make merry and fatten themselves!

They want that none of the vastly expanded personnel of the railways of the war-period should be reduced and claim increased pays and higher allowances, and easier conditions of service. Their claims are thoughtlessly, unashamedly put forward and pressed by persons who ought to know better.

Mr. Giri, a dilettante labour leader, who has made his academic contact with labour a stepping stone to Ministership, makes out that their claims are just, and that the Government should treat them as a special kind of technical personnel, and grant them what they want He put forward their claims first as President of the Railwaymen's Federation And now though he has passed from an irresponsible labour-leadership to what is called a responsible Ministership, and ought to talk with thought, care and statesmanship, he advocates the meating of those claims, and thus eggs them on to carry out their callous and unsocial direct action.

In actual fact the railwaymen are just the same as persons engaged in any other profession in Society. The railway porter, pointsman, guard, ticket-collector, goods-clerk, fireman, audit-clerk, and driver, do not discharge more taxing or more onerous duties than men in the electrical, P W D., educational, police, postal and other Departments, and in the mines, industries, and workshops and other enterprises of Society. Their salaries are no way less than of any others. In fact they have an advantage over others. While all the others have to travel in the railways only on substantial payment, the railwaymen and their families can travel from Kasi to Rameswaram free of charge. And as to high prices, they are getting sumptuous allowances on as high a scale as any granted to any other public servants.

It is assumed by their champions and urged by them that the Railway earnings of Government have been enormous in recent years, and that therefore the men have the right to claim extra benefits. Mental blindness could not have exhibited itself more openly. A very heavy portion of the income is due really to military traffic. And all the money realised therefrom is from the Government itself, that is, payment from one Department to another Department nominally, but

in reality a mere book adjustment. If a man puts a ten rupee note from his left hand pocket into his right hand pocket does it constitute a gain? What shall we say of the intelligence of people who do call it a gain? And in recent months it is the Food transport which has been yeilding a substantial income. And that cost also is borne by the Government. Or it is even worse. The cost is transferred to the public by the Government in the form of higher prices for the foodstuffs.

If the Railwaymen are to be paid even ten times more than what they have paid now, it is nothing to Government. It is not the Government that will suffer but it is the public. And so the threat of the railwaymen and their claims are against the public at large, and it is the public that is threatened at pistol point to meet their attrocious demands. That there are public men and politicians in this country who urge their claims with blatant mendaciousness and still hold up their heads before the public shows the quality of our politicians.

During the last few months thousands of the military personnel have been retrenched. They have not revolted but quietly gone home. What would the world have said if they had acted like the railway men?

When the strike was announced we were told that the Viceroy had contacted Pandit Nehru in order to prevent it. But Pandit Nehru has not said a word about this devilry. The popularity of demogogues depends on setting up the public and urging them to excesses, and not in warning them against their ways. Pandit Nehru knows it, and therefore is quiet. Or perhaps he thinks that he shouldn't do anything in the matter until he is ensconced as a member of the Government with a fat salary. Or rather, doughty hero, gallant knight-errant that he is, he is less concerned with the sufferings of the Indian public at large than with releasing the fair maiden, the captive princess of Kashmir in the person of Shaikh Abdulla. He does not know that to Shaikh Abdulla he is as much a *Kaffir* as the Maharaja of Kashmir, and that if Nehru were the Maharaja of Kashmir Shaikh Abdulla would seek to oust him just as he is doing now. But Mr. Nehru, impetuous, hot-blooded, light headed, listens to no reason, and says that for the last 30 years he has taken no orders or advice from anybody! He is a law unto himself, but he wants to set the law for others! Beautiful mentality! The world, India, has had leaders in the past, but none so immature and queer!

Nor has that other great personality, Mahatma Gandhi, moved a finger about the strike. He speaks and writes on this and that, and odds and ends, but has never said a word about the strike! As we have said, popularity makes leaders, but also makes slaves of them, and keeps them dumb!

Editor.

AN HONOUR

H. M. The King Emperor has conferred the title of "Dewan Bahadur," on Dr. T. C. M Royan, M.D. Minister of Education etc. to the Government of Mysore.

AN ELEVATION

His Highness The Maharaja has been pleased to appoint Mr. Rajasevaprasakta M. Sheshadri, M.A, Revenue Commissioner, Minister to Government in the vacancy caused by the retirement of Mr. M. A. Srinivasan, Minister of Agriculture.

MARRIAGE

ASGARI BEGUM, daughter of Mrs. and Mr. M. Hayat, Chief Electrical Engineer to the Government of Mysore, with Mr. GHULAM MOHIYADDIN SALEEM, B.Sc., Inspector of Fisheries, Government of Madras, on Sunday the 23rd instant, at Langford Town, Bangalore.

UNIVERSITY OF MYSORE

Notification No. A. 6-1314/45 46
Dated 19th June 1946.

It is hereby notified that the Maharani's Intermediate College, Mysore and the Maharani's College Hostel, Mysore, will be located in the Sri Cheluvamba Mansion, Mysore, from 25th June 1946.

By order,
D. S. GORDON,
Registrar.

"BRAIN FAG"

RESULT OF PHYSICAL DEMANDS OF THE BODY

"When the busy city man says he is experiencing 'brain fag', it is frequently not a result of brain work at all, but simply a result of certain physiological conditions of the body."

This statement was made during the course of a lecture on "Fatigue and Sleep," by Dr H Crichton Miller, Director of the Tavistock Clinic for Functional Nerve Cases.

"Fatigue is a characteristic," continued Dr. Miller, "of all muscular tissue and nerve cells. No substance can produce energy indefinitely without opportunity for recuperation In addition to this demand for rest—and this is where sleep comes in—these tissue and nerve cells demand suitable and adequate nourishment The heart, which is the most important organ of the whole body, soon ceases to function if deprived of rest. In other words when the heart beats fast the period of rest between the beats is well-nigh obliterated, and hence fatigue sets in."

The tissue most sensitive to fatigue was the nerve cell. Fatigue was felt not merely by the cells of the body producing energy, but by their being exposed to constant and especially monotonous stimulation. Nervous fatigue was experienced when the brain was suffering from a low blood pleasure.

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Chamaraja Road, Mysore.

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A Soothing word for this our seething world:
Nay, in sooth, the world is well-nigh rot;
Out of the rot, the rays of light,—the rays
That keen and quick, do peep and penetrate
Everywhere and everything or big
Or small, or smooth or rough, or pure impure,
As man by words, his fancy's mint imprint
May distinguish to make or mar his world,—
Bring Beauty forth, which radiates
Its silent joy as ne'er resounding words
Ever so strong can din and win our heart.
Such Beauty, that which Nature nurtures fine,
By Virtue of the rays of light so bright
But yet to outward stolid view unseen,
Such Beauty fine is everywhere to view,—
In rocks and rills, in mountains and the main,
In clouds and clear dome on high, by morn
Or night, in the shining Sun and shining stars,
In sandy wastes and Verdant Vasts on earth,
In beasts and birds, in trees and shrubs in man
Of divers tints and traits and temperaments,—
If man can ope his sense of sight refined,
Can see and learn disposed.
That's in Nature's factory forged, that Beauty fine,
Truth, Religion Universal, all Divine! D. L. A.

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(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

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9. Desire or pleasure in experiencing or in the realisations,—ಆಯ. This indicates consecrated service at the Holy Feet of the Lord. It propounds prayer for rendering consecrated service at all times, in every place and under all circumstances. This service is distinct from wealth and kaivalya; it has for its object the Holy Lotus Feet of the Lord who is the Consort of Sri and who is the All-Master; it is the one laid down by the Lord; and it is one which has to be rendered by word, mind and deed It is the most loved by the service-renderer as its object pertains to the matchless bliss of *Bhagavat-vishaya*, and as free from all obstacles.

10. Effacing of dirt in experiencing.—ನಮಃ. This declares the dropping off of egoism and mineness which are obstacles to ಕೈಂಕರ್ಯ. "This is for my enjoyment or pleasure: this is my service." This attitude is an obstacle. Kainkarya should be such as is agreeable to the Lord and is to His pleasure. If it is rendered with mineness and for self-enjoyment, it becomes ಅಪುರುಷಾರ್ಥ. ನಮಃ cuts off self-enjoyment and mineness

Obstacles are of four kinds, namely, obstacle to the nature of self or to the self-essence, obstacle to the means, obstacle to God-attainment, and obstacles to ಪ್ರಾಪ್ಯ (that is, consecrated service). Tirumantra propounds the prevention of obstacles to self-essence. Charama Sloka propounds by its two parts the prevention of the obstacles to the means and to God-attainment. Dvya prepounds the prevention of the obstacles to ಪ್ರಾಪ್ಯ.

Dvya establishes the acceptance of the fit means and the mode of the soul-sought end agreeable to that means. "I meditate for the attainment of the desired goal and for the removal of all obstacles thereto, on the Holy Feet of the easily accessible Narayana who is the Lord of Sri. I must become the recipient of the gift of rendering eternal consecrated service to Narayana who is the All-Master and the Lord of Sri. Its obstacles of egoism and mineness must become dropped off." In this manner, accepting in advance the fit means, Dvya prays for that eternal consecrated service which is opposite to the nature of self.

4. By Tirumantra he will mediate on the Crown of the Lord—(The ಶಿರುವಭಿಷೇಕ is significant of His being the All-cause and the All-Ruler. He will hence meditate on the Lord as ಕಾರಣವಸ್ತು and ಸರ್ವೇಶ್ವರ). By Charama Sloka he will meditate on the Lord with ನಾಯಿ್ಚ್ಚಿಮಾರ್ fixed in His Breast-hole. [This signifies that to enable the sinful *chetana* to take refuge in that All-Supreme Person the Mediatrix is ready at hand). By Dvya he will meditate on His Holy Feet. (This indicates that the Holy Feet is the fit place to take refuge and pray that the Lord may be pleased to be his ಉಪಾಯ and ಉಪೇಯ.)

Gospel No 53 [Artha-Panchaka or the Five Topics deal with (i) Nature of the self or soul; (ii) Nature of the Lord; (iii) Nature of the soul-sought or goal; (iv) Nature of the means to salvation or nature of the way of reaching the goal; and (v) Nature of the obstacle that stands in the way of reaching the goal. Vide the Text—

ಪ್ರಾಪ್ಯಸ್ಯಬ್ರಹ್ಮಣೋರೂಪಂ ಪ್ರಾಪ್ತ್ಯುಪ್ಪಾಯಸ್ತಥಾತ್ಮನಃ
ಪ್ರಾಪ್ತ್ಯುಪಾಯಂ ಫಲಪ್ರಾಪ್ತೇಸ್ತಥಾಪ್ರಾಪ್ತಿವಿರೋಧಿಚ ॥
ವದಂತಿಸಕಲಾವೇದಾಸ್ತೇತಿಹಾಸಪುರಾಣಕಾಃ ।
ಮುನಯಶ್ಚಮಹಾತ್ಮಾನೋವೇದವೇದಾರ್ಥವೇದಿನಃ ॥

Every Veda, every History, every Biography and the Great Saints skilled in the doctrine and practice of Veda, preach of "God, the Lord of grace the means, of love the end, and of lusts that stand between as obstacles." Thus the essence of all *Vedanta* is *Artha Panchaka*]

1 Artha-Panchaka also is told in Rahasya Traya (namely, Tirumantra, Charama Sloka and Dvya).

(To be continued)

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That keen and quick, do peep and penetrate
Everywhere and everything or big
Or small, or smooth or rough, or pure impure,
As man by words, his fancy's mint imprint
May distinguish to make or mar his world,—
Bring Beauty forth, which radiates
Its silent joy as ne'er resounding words
Ever so strong can din and win our heart.
Such Beauty, that which Nature nurtures fine,
By Virtue of the rays of light so bright
But yet to outward stolid view unseen,
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In rocks and rills, in mountains and the main,
In clouds and clear dome on high, by morn
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Obstacles are of four kinds, namely, obstacle to the nature of self or to the self-essence, obstacle to the means, obstacle to God-attainment, and obstacles to ಪ್ರಾಪ್ಯ (that is, consecrated service). Tirumantra propounds the prevention of obstacles to self-essence. Charama Sloka propounds by its two parts the prevention of the obstacles to the means and to God-attainment. Dvya prepounds the prevention of the obstacles to ಪ್ರಾಪ್ಯ.

Dvya establishes the acceptance of the fit means and the mode of the soul-sought end agreeable to that means. "I meditate for the attainment of the desired goal and for the removal of all obstacles thereto, on the Holy Feet of the easily accessible Narayana who is the Lord of Sri. I must become the recipient of the gift of rendering eternal consecrated service to Narayana who is the All-Master and the Lord of Sri. Its obstacles of egoism and mineness must become dropped off." In this manner, accepting in advance the fit means, Dvya prays for that eternal consecrated service which is opposite to the nature of self.

4. By Tirumantra he will mediate on the Crown of the Lord—(The ತಿರುವಭಿಷೇಕ is significant of His being the All-cause and the All-Ruler. He will hence meditate on the Lord as ಕಾರಣವಸ್ತು and ಸರ್ವೇಶ್ವರ). By Charama Sloka he will meditate on the Lord with ನಾಯಿ್ಚ್ಚಿಮಾರ್ fixed in His Breast-hole. [This signifies that to enable the sinful *chetana* to take refuge in that All-Supreme Person the Mediatrix is ready at hand). By Dvya he will meditate on His Holy Feet. (This indicates that the Holy Feet is the fit place to take refuge and pray that the Lord may be pleased to be his ಉಪಾಯ and ಉಪೇಯ.)

Gospel No. 53 [Artha-Panchaka or the Five Topics deal with (i) Nature of the self or soul; (ii) Nature of the Lord: (iii) Nature of the soul-sought or goal: (iv) Nature of the means to salvation or nature of the way of reaching the goal; and (v) Nature of the obstacle that stands in the way of reaching the goal. Vide the Text—

ಪ್ರಾಪ್ಯಸ್ಯಬ್ರಹ್ಮಣೋರೂಪಂ ಪ್ರಾಪ್ತುಶ್ಚಪ್ರತ್ಯಗಾತ್ಮನಃ
ಪ್ರಾಪ್ತ್ಯುಪಾಯಂ ಫಲಪ್ರಾಪ್ತೇಸ್ತಥಾಪ್ರಾಪ್ತಿವಿರೋಧಿಚ ॥
ವದನ್ತಿಸಕಲಾವೇದಾಸ್ಚೇತಿಹಾಸಪುರಾಣಕಾಃ ।
ಮುನಯಶ್ಚಮಹಾತ್ಮಾನೋವೇದವೇದಾರ್ಥವೇದಿನಃ ॥

Every Veda, every History, every Biography and the Great Saints skilled in the doctrine and practice of Veda, preach of "God, the Lord of grace the means, of love the end, and of lusts that stand between as obstacles." Thus the essence of all *Vedanta* is *Artha Panchaka*]

1 Artha-Panchaka also is told in Rahasya Traya (namely, Tirumantra, Charama Sloka and Dvya).

(To be continued)

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

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GOOD HEALTH AND MANLY BEAUTY

(Contd. from last issue.)

Of course, the use of a weight or elastic cables is not absolutely essential, as far as development is concerned, for the student will eventually obtain almost as good results by lifting the mere weight of his own body. However it will take him longer to reach his maximum development.

DON'T NEGLECT YOUR LIGHT EXERCISES

Although I am an enthusiastic advocate of heavy work in physical culture, nevertheless, I am a firm believer in doing light exercises in conjuntion with the heavy work, for if anyone does heavy work exclusively he will eventually become slow in movement. Therefore, light work is essential, if you desire speed, combined with great strength and development.

You should not perform the light work, however, until you have first finished your drill with the heavy work, because light endurance work will consume your energy, and prevent you from the continuance of muscle-building exercise. You have just so much energy to expend at each drill, and no more. Therefore, when the point of fatigue is reached, it is the sign to stop. Light endurance work should be done as relaxation or play. Therefore, it is better to perform such work some other part of the day or evening, during your period of relaxation.

I suggest also that the student adopt hand-ball, swimming, skating tennis and similar competitive sports, in order to develop speed and endurance. Such pastimes, not being muscle-building work, will not develop you to any extent, so do not depend wholly upon these sports for benefiting your muscular system They are of more benefit to your internal organs and lungs than anything else.

The student might also perform floor dipping without any artificial resistance, as a limbering-up exercise, to precede his muscle-building drill. In that case he would do well to continue the repetitions until the muscles begin to ache, whether these counts total twenty-five or one hundred and twenty-five, for this exercise, even though a strenuous one for the biginners, is really a very light one for the advanced pupil. Those who have not as yet reached their maximum degree of strength and development, will realise this as they progress. However, as stated for development, the student must arrange this floor-dipping exercise progressively and tire the muscles before the twenty-fifth count, otherwise it becomes a warming up movement.

DON'T FORGET YOUR DEEP BREATHING EXERCISES

I am an enthusiast on deep breathing, and highty recommend the student to take at least ten or fifteen deep inhalations after each muscle-building exercise, while he is resting for the next movements even though he may be considerably out of breath. Indeed, when you are out of breath, deep breathing is of special benefit.

Practise deep breathing at all times whenever you think of it during the day, for you really cannot get too much fresh air in your lungs. Deep breathing is excellent for the expansion of the rib box and for stretching the cartilages of the ribs and sternum, thereby deepening and widening the chest. Several inches can be gained in chest measurement by increasing the lung capacity.

An individual with a narrow rib box cannot expect to acquire the depth and size of the chest of his wide rib-boxed competitor. Nevertheless, deep breathing can change the shape of his rib box considerably. Inhale through the nose always, and always exhale through the mouth, when performing breathing exercises.

The lifting of a weight while lying on your back on the floor also benefits the pectoral muscles, but does not offer as complete a movement as dipping between parallel bars or chairs. Chinning the bar also brings into play the pectoral muscles to some extent, but not as strongly as dipping.

BUILDING HEALTH BY DEEP BREATHING

One of the finest developed chests I ever saw was built up largely through deep breathing exercises. This young fellow, only a few years before, had been advised to give up his work and go out on a ranch to live, for the doctor thought that he was far advanced in tuberculosis.

Circumstances were such with him at the time, however, that he could not possibly get away, as he would lose the result of several years hard work in a little business he had built up in the East.

E. L.

(To be continued)

A WORTHY VENTURE

A large number of prominent citizens of Mysore responded on the 22nd last, to the invitation of Mr. Rajasevaprasakta Y. K Ramachandra Rao Rtd, General Manager, and Mr. D.V. Narasimha Rao, Rtd. Chief Engineer, Mysore Railways, President and Secretary of the proposed National Institute of Engineering, Mysore. The meeting took place in the Modern Hotel premises, and commenced with Tea. Mr. Dewan Bahadur Rajakaryaprasakta K. Ramaswamy presided. After invocation, Mr. D. V. Narasimha Rao, explained the objects of the meeting in the following terms:

"It gives me great pleasure to welcome you to this meeting on behalf of the National Institute of Engineering"

"With your kind permission, I beg to place before you the circumstances which prompted us to think of starting an institution like this. You are aware that with the growth of education, the need for utilising the services of those who lack the facilities for University Education, to the best advantage of the State, is keenly felt by all those who are interested in the welfare of the country. In all advanced countries, technical education has kept pace with the growth of industrialisation. But here, even with the limited expansion of industries, there is dearth for a trained band of workers, and the position is bound to become acute with the schemes in view for the all-round development of the country during the post-war period, unless suitable action is taken meanwhile. At present, we have in Mysore, a University College of Engineering and a School of Engineering and an Occupational Institute, all at Bangalore. You know how the number of candidates seeking admission into these institutions is out of all proportion to the number of seats available. You also know how the various departments concerned with the execution of public works are unable to find trained men needed by them. On the one hand, there are capable young men seeking technical training and, on the other hand there is a keen demand for trained hands. You will agree that the only course of action, to meet such a situation would be to open as many training centres as possible in the different parts of the State."

"This is not the occasion to map out a comprehensive scheme of technical education suitable to the entire State, nor do I feel competent for such a task. It was long in the minds of some of my friends, to take advantage of the special facilities available in Mysore City for founding a technical Institute, and the National Institute of Engineering is the first modest fruit of our efforts. I am glad to tell you that the retired Engineers resident in Mysore and the Engineering Contractors have promised their whole-hearted co-operation with us. The Chairman of this evening, Dewan Bahadur Rajakaryaprasakta K. Ramaswamy has been unstinting in his encouragement and guidance and is solidly behind our institution. Rajasevaprasakta Y. K. Ramachandra Rao has kindly consented to place his valuable experience at our disposal and to work as the President of the Institute. Mr. S. Ramaswamy, Retired Superintending Engineer, who, you may remember, rendered yeoman service in the first years of the Bangalore College of Engineering, has agreed to take charge of the Institute as its first Principal. Among the professors are Mr. M K. Rajam Iyengar, Rtd. Superintending Engineer, with his all-round experience, Mr. T. Rama Rao, Rtd. Superintending Engineer, whose experience in irrigation works is unique, and Mr. K. Rangaswamy Iyengar, Rtd. Executive Engineer, who has experience of teaching in the Government School of Engineering. When it becomes necessary to increase the strength of the teaching staff, we feel we can indent indefinitely on the resources of our graduate Engineering Contractors, some of whom have assured us that it is a matter of pride and privilege to be associated with such an undertaking."

"During the current year, we have called for applications for a diploma course in Civil Engineering only. You will be happy to hear that we have so far received more than 140 applications from candidates who have passed the Mysore S S. L. C. Examination with Mathematics and Science as Optional Subjects We have approached the Government of His Highness the Maharaja of Mysore for kindly considering our request to recognise our Institution and to provide all necessary facilities.

"We are thankful to the Sarada Vilasa High School authorities who have come forward to place their class rooms at the disposal of the Institute of Engineering during the mornings. We

(*Continued on page 6*)

The Rationalist.

Monday 1-7-1946.

TALK, TALK, TALK.

Once again Sir Stafford Cripps has proved too clever. Or too many cooks have spoiled the broth, and made it unfit to be consumed.

The bulk of Indip is not sorry that the proposal for the Interim-Government has been thrown out. If the Congress Working Committee and its adviser, Mahatma Gandhi, had swallowed it, they would have deserved to forfeit their leadership, and been deemed to have betrayed the confidence of the masses of the country.

Mr. Jinnah may pat himself on his doubtful success. But the success has proved only academical and short-lived It is strange that four Empire Statesmen, born to the tradition of centuries of imperialistic acumen and handling the affairs of large bodies of men, four men who from their position could have out-bluffed any one or all who might have sought to bluff them during the negotiations, should have so woefully failed to bring out a simple, decent, understandable democratic scheme. After a lot of haggling and long confabulations they produced a couple of test tube babies, which are neither fish, flesh, nor bird of the air, but two parti-coloured political zebras, grotesque mis-shapes which nobody wants to foster.

The population of India is 40 crores. Of them about 8 crores are Muslims, 6 crores are the so-called Depressed Classes, a crore and odd are Sikhs, Parsis and Indian Christians, and over 25 crores are Hindus.

In the beautiful short term scheme of the Cabinet Mission purporting to create a strong, representative and national Central Government, 5 seats out of 14 are given to the 8 crore of Muslims—or rather 5 crores, if we exclude the Momins, Ahrars, Khaksars, and other Nationalist Muslims—3 seats are given to the one and odd crores of Parsis, Sikhs and Christians, 1 seat to the 6 crores of Depressed Classes, and 5 seats for the 25 crores of Hindus!

If the British Cabinet had sent four children from Eton or from the London slums, they could not have fixed up a proportion more bizarre, more reckless and more irrational! And yet three Cabinet Ministers and a warrior statesman put it forth as their considered scheme, and think that they have achieved a wonder!

What do they mean by parity? Why parity to the Muslims and not to the Depressed Classes? If it had to be applied to any-body at all it should have been applied to the Depressed Classes, because they have been up till now out of power. But the Muslims for generations, for centuries, whether they be in the majority or whether they be in the minority and however small a minority, have always been in power, and have always had the best of things.

From the time of Jayachandra and Mahamad Gori, the Hindus have tried to help them or placate them, and never to thwart them. And instead of their seeking to suppress the Muslims or their culture as Mr. Jinnah pretends, for ten centuries they themselves and their culture have been suppressed!

That is history. But the Cabinet Mission may not know Indian History. But they do know about Palestine. They crossed it on their way to India. Who is obstructing whom there? If the Arabs have got a claim to Palestine, haven't the Jews got a right to it? Can it not accommodate both of them? With an area of 10,000 square miles it has got a population of 12 lakhs of people. With two-thirds of that area Travancore has got 50 lakhs! Would 1 lakh of Jews then prove too much for Palestine? Are not the Jews a great and brilliant race? Is it dishonourable or unprofitable for the Arabs to form a State with them?

And yet why are they lashing themselves into fury, putting on an injured air of innocence, and throwing the gauntlet at the whole world? Because begotry, intolerance and pugnacious truculence has been their policy from the time of the Crusades. And they find it paying even in the 20th century. The story of the "Wolf and the Lamb" is not a mere juvenile story to them, but a lesson profitable throughout the game of life.

But unfortunately that trick has worked with the Cabinet Mission. They have not had the wisdom to see through it, or have wantonly closed their eyes to it, and fallen in with the game to the detriment of the Hindus.

But while their political insight has not been equal to the solution of the Indian problem, one curious thing has happened. It has been the practice in the past for the Secretary of State for India to be utterly ignorant of India. It has been even said in John Morley's or the Marquess of Crewe's time that he did not know even the name of the Indian member of his own Council. But Lord Pethick-Lawrence could be said to have made history. During these months he has seen enough of India for a life-time, and come to know many of the personalities who play their parts on the Indian political chequer-board.

While the Cabinet Mission have failed to earn any thanks, we cannot say that Mahatma Gandhi and the Congress Working Committee have earned any either. That they rejected the proposed composition of the Interim Cabinet is to their credit. But the reasons which prompted them to do so are to their discredit.

The Viceroy's taking 5 Muslims from the League was unjustifiable. His failure to give representation to nationalistic Muslims aggravated the injustice. But by what right did Mr Gandhi and the Working Committee say that they would surrender one of the five Hindu seats to a Nationalist Muslim, thus raising Muslim seats to six and reducing the Hindu seats to four? If their object was to rectify the Viceroy's mistakes why did they not offer another of their seats to the Depressed classes also?

And if they consider the exclusion of non-League Muslims a serious omission, have they themselves included non-Congress Hindus in their own list? What is the strength of the Congress? Is it 25 crores: or 1 crore, or 50 lakhs. or less? What about representation for the 24½ crores of non-Congress Hindus? Were there no men of ability among them? Could the Congress pretend to be nationalistic by surrendering Hindu rights and jeopardising Hindu interests? What kind of independence and self-Government will it be if 90 per cent of the Government should be non-Hindus? If this is the kind of advice that Mahatma Gandhi seeks to give, it would be better in the interests of the nation that he leave politics alone, and confine himself to prayer meetings.

When a handful of top rank leaders, after long weeks and countless hours of talk, have failed so woefully to arrive at an agreed solution to expect a huge Constituent Assembly, with a sea of faces and babel of voices, to achieve anything seems an impossible dream. We have no wish however to judge it in anticipation. Provincial leaders, parochial leaders, self-styled leaders, seem eager to get constituted. Having seen the result of the leadership of the few, we can await the upshot of the leadership of the many calmly and judge it when the time comes.

Editor.

MARRIAGE

SOW SHAKUNTALA, daughter of Mr L. S. Raju, M A Hons., B L., Advocate, Bangalore, with CHI. T. K. SRINIVASAN, Mirasdar, Kakkadasam on 7-7-46 at Denkanikote, Salem Dist.

SOW RANGANAYAKI, daughter of Mr. S. T. Krishnamachariar, B.A., B.L., Madras, with SRI. M. A. RAMASWAMY, son of late Rao Bahadur M. A. Tirunarayanachariar, M.A., M.L., on 8-7-46 at "Srinivasam", Poonamalli High Road, Madras.

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(*Continued from page 3*)

are eagerly looking forward to your co-operation in helping us to provide ourselves with a suitable habitation, the necessary laboratory and workshop equipment, surveying instruments and Library books."

"The Diploma Course in Civil Engineering is only the first step If you feel that we are proceeding on right lines and if you assure us of further co-operation, we have an idea of approaching the authorities of the Mysore University for kind permission to start Degree classes in Civil Engineering, in the first instance, next year, and to open similar courses in the other branches of Engineering during the coming years. I know this is an ambitious programme, but you will agree that, in the present circumstances, it is not merely a desirable but a crying need in the large interests of the rising generation and of national development."

Messrs C. Narasimhaiya A Mahamad Sait, F C. Devaraj Urs, Rao Bahadur M Ramaswamy, Rajasevaprasakta N. Rama Rao and Mr K Ramaswamy, B.E, and the Chairman spoke in highly appreciative terms of the enterprise and public spirit of the promoters. They observed that Technical education was the need of the hour, that the Government could meet the demand only partly, and that the coming forward of such highly qualified gentlemen to render voluntary service was a thing for which both Government and the public should be thankful

The Meeting then resolved to form an Association styled the "Indian Institute of Engineering," that the citizens present form the General Body of the Institute, and that the Executive Committee consist of Messrs Dewan Bahadur K. Ramaswamy, Rajasevaprasakta Y. K Ramachandra Rao, D V. Narasimha Rao, Rtd. Chief Engineer, S. Ramaswamy, M K, Rajam Iyengar, and T. Rama Rao, Rtd. Superintending Engineers, and K. Rangaswamy Iyengar, Rtd Executive Engineer, and others to be co-opted.

University of Mysore

Notification No A3-1230/45-46,
Dated 19th June, 1946.

Applications are invited from duly qualified Mysorean Women candidates for the post of Assistant Professor of English in the Maharani's College for Women, Bangalore. The salary attached to the post is Rs. 200-25/2-300. The post is permanent. The selected candidate will be started on the minimum salary of Rs. 200 or on a higher salary according to qualifications and will be on probation for 2 years. The minimum academic qualification required is a good Master's (or corresponding) Degree in English Language and Literature. Preference will be given to candidates who have experience in teaching and who have done original work.

2 The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary leave, pension, etc., and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of orders of appointment.

3. Applications should contain the following information:

Age, caste, or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. Six sets of the application and of testimonials are required. Applicants already in service must forward their applications through their official superiors.

4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before *31st July 1946.*

D. S. GORDON,
Registrar.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner,)

(Contd from last issue)

2. (a) In Tirumantra the nature of the Supreme Soul is told by the word "Narayana" [The word "Narayana" by its etimology conveys the significance that he is the asylum of the innumerable groups of imperishable things; it also signifies the accessibility of the All Supreme Being in that He is the In Dweller (Antaryami) in all the *chits* and the *achits* and rules them: further it declares Him as the Means (ಉಪಾಯ) and the object of attainment (ಉಪೇಯ).]

(b) Pranava declares the nature of self or the soul. [To ಸರ್ವೇಶ್ವರ who is ಸರ್ವಶೇಷಿ the *atma* is ಅನನ್ಯಾರ್ಹಶೇಷಭೂತ. His is subordination combined with ಶೇಷತ್ವ.]

(c) The patent dative ಆಯ indicates the nature of the soul-sought end [The dative manifests consecrated service to be done at all places, at all times and under all circumstances, and the prayer for the same.

(d) The nature of the means is told by ನಮಃ [ಮಃ-ನ. I am not for me but I am for God alone; I have no hand in my protection. Thus ನಮಃ cuts off egoism and mineness. This egoism is not only the obstacle to *sheshatva* but it is also the obstacle to the faith that Isvara alone is the means. If that egoism is effaced the faith, that Isvara alone is the means and the end, will spring up. Hence inferentially ನಮಃ tells that Isvara is the means. The above first sentence signifies the subordination by which the self has no hand in its protection. Hence it follows that God alone is the means. Thus ನಮಃ tells the nature of the means.]

(e) The nature of the obstacle is told by the ಪಪ್ಪ್ಯನ್ಯಮಕಾರ. [ಮಃ signifies "I am for me" and this imports egoism and mineness which are destructive of the self: while ನಮಃ which signifies the dropping off of egoism and mineness, leads on to salvation.]

3. In Charama Sloka the nature of the Supreme soul is told by the words "ಮಾಮ್ and ಅಹಮ್". The nature of the self is told by the words the second person "ವ್ರಜ", "ತ್ವಾ", and "ಮಾಶುಚಃ." The nature of the ill-effaced soul-sought end is told by "ಸರ್ವಪಾಪೇಭ್ಯೋ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ." The nature of the obstacle is told by "ಸರ್ವಪಾಪೇಭ್ಯಃ." And the nature of the means is told by the word "ಏಕಮ್".

(All these terms have been explained in the previous Gospel)

4. In Dvya the nature of the Supreme Lord is told by the word "Narayana" with its adjectival ಶ್ರೀಮನ್. The nature of the self is told by the first person singular ಪ್ರಪದ್ಯೇ. The nature of the soul-sought end is told by the dative and ನಮಸ್. The nature of the obstacle is told by the latter ಮ in ನಮಸ್. The nature of the means is told by the word ಶರಣ.

(These terms also have been explained in the previous Gospel.)

5. Tirumantra expounds the nature of self or the soul: Charama Sloka expounds the means appropriate to the nature of the soul: Dvya explains the mode of meditation of him who has taste in the above mentioned two significances. Taste in Tirumantra is grasped by the *Sastras*; that in Charama Sloka by the Refuge; and that in Dvya by the Acharyas.

6. Tirumantra is about the exposition of the truth in regard to *atma*; Charama Sloka about the means; and Dvya about the end or goal.

7. The chief thing or object in Tirumantra is the end to be attained, in Charama Sloka it is the way that takes to the goal, that is, means; in Dvya it is the Mediatorship.

(To be continued.)

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2.	Winston Churchill	0—4—0
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6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Sir Mirza Ismail's Dewanship	0—2—0
8.	Small-pox and its treatment in Vedic Times	0—2—0

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by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

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Registered No. M, 4559

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VOL. VI No. 43] MONDAY 8—7—1946 [PRICE 0—1—6

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GOOD HEALTH AND MANLY BEAUTY

(Contd from last issue)

When he came to see me, and asked what I would suggest under the circumstances I told him that, to my mind there wasn't any reason in the world why he couldn t develop his lung power increase his health and his v tal resistance, and may be, even overcome, to a very great extent, the ravages of his disease, and still remain in New York

Under my instruction he started to breathe in properly. His progress was nothing short of remarkable. For, within three months he had gained two inches in lung expansion I then put on carefully-selected exercises calculated to develop his pectoral muscles and his lung capacity, and to-day, two years after he first came to me, he is entirely free from his tuberculous condition. In fact, this same doctor now says: "He is the very picture of ruddy health." And he didn't have to go away or give up his business to get this, either, as he had been warned to do.

I don't tell you this for the purpose of creating any distrust in your doctor, or what your doctor tells you. I only tell you what any well qualified doctor will tell you, that is, that a good part of any cure of lung trouble must come from deep breathing exercises and the better nutrition which these exercises help to bring about.

YOU CAN ENLARGE YOUR CHEST FOUR OR FIVE INCHES

Now, natural deep breathing will enlarge anyone's chest several inches in a remarkably short space of time Yet you will find that nine people out of ten are actually too lazy to inhale to the fullest extent In fact, the deepest inhalation of most cigarette smokers is when they inhale the poisonous smoke of cigarettes If the reader will try and form the habit of taking at least fifty deep, long breaths every day he will be amply paid for these efforts, not only in the increased size of his chest, but in the better supply of blood and increased vitality that he will gain from doing this. Continual deep inhallation expands the rib box, for every rib is joined together with cartilages, and these expand or contract with each inhalation. The sternum or breast bone alone consists of cartileges, and this expands in unison.

In conjunction with the deep breathing, if you will apply systematic exercising to the pectoral muscles, which cover the upper chest, you can add another couple of inches to the size of your chest If you will also apply systematic exercising to the latissimus dorsi muscle of the back, you will add many more inches to the size of the chest.

DON T DEPEND ON YOUR TAILOR FOR A DEEP CHEST

After reading this, how can anyone remain satisfied with a chest that is undersized, and not up to the standard? With a deep, full chest, you won't have to depend upon the tailor to give you an athletic appearance And you will also find that the increased blood supply of oxygen, will give you the vitality and energy that only a well-trained athlete knows.

The pectoral muscles can be developed by numerous methods but, after all it is all based on one principle; that is, of cramping the muscles together, or contracting them. The student should be considerate and give more attention to the muscles of the back than to the pectoral muscles, for too much pectoral muscle has a tendency to bring the shoulders forward and give you a round-shouldered appearance. However, if the deltoid and back muscles are exercised in conjunction with the pectorals, no one need fear becoming round-shouldered.

A deep, full well-developed chest is admired by all, and looks especially well under a top light when being photographed. Then, again, a good chest gives the owner a fine appearance when in bathing, especially when the sun is overhead, and deep shadows are cast under the pectoral muscles.

It is not uncommon for anyone who has practised deep breathing and systematic chest exercises, including exercises for the muscles of the back, which help to increase the size of the chest, to have an expansion of over a foot. I myself can show a difference of 14 inches between contraction and expansion, and I have seen and measured a professional strong man whose expansion was over 18 inches. In fact it is not at all uncommon for a well-trained athlete to be able to place a cup and saucer on top of his expanded chest, without it falling off.

E. L.

(To be continued.)

GANDHI

TAGORE'S ESTIMATE

After my return to India from some months touring in the West, I found the whole country convulsed with the expectation of an immediate independence—Gandhiji had promised Swaraj in one year—by the help of some process that was obviously narrow in its scope and external in its observance.

Such an assurance, coming from a great personality, produced a frenzy of hope even in those who were ordinarily sober in their calculation of worldly benefits; and they angrily argued with me that in this particular case it was not a question of logic, but of a spiritual phenomenon that had a mysterious influence and miraculous power of prescience. This had the effect of producing a strong doubt in my mind about Mahatmaji's wisdom in the path he chose for attaining a great end through satisfying an inherent weakness in our character which has been responsible for the age-long futility of our political life.

THE FIRST ESTIMATE

We who often glorify our tendency to ignore reason, installing in its place blind faith, valuing it as spiritual, are ever paying for its cost with the obscuration of our mind and destiny. I blamed Mahatmaji for exploiting this irrational force of credulity in our people, which might have had a quick result in a superstructure, while sapping the foundation. Thus began my estimate of Mahatmaji, as the guide of our nation, and it is fortunate for me that it did not end there.

Gandhiji, like all dynamic personalities, needed a vast medium for the proper and harmonious expression of his creative will. This medium he developed for himself, when he assumed the tremendous responsibility of leading the whole country into freedom through countless social ditches and fences and unlimited dullness of barren polities. This endeavour has enriched and mellowed his personality and revealed what was truly significant in his genius.

UNIQUENESS OF HIS MIND

I have since learnt to understand him as I would understand an artist, not by the theories and fantasies of the creed he may profess, but by that expression in his practice which gives evidence to the uniqueness of his mind in that only true perspective. As I watch him, I am amazed at the effectiveness of his humanity.

An ascetic himself, he does not frown on the joys of others, but works for the enlivening of their existence day and night. He exalts poverty in his own life, but no man in India has striven more assiduously than he for the material welfare of his people. A reformer, with the zeal of a revolutionary he imposes severe restraints on the very passions he provokes.

Something of an idolator and also an iconoclast he leaves the old gods in their dusty niches of sanctity and simply lures the old worship to better and more human purposes.

Pretending his adherence to the caste system, he launches his firm attack against it where it keeps its strongest guards, and yet he has hardly suffered from popular disapprobation as would have been the case with a lesser man who would have much less powers to be effective in his efforts.

A TRULY GREAT MAN

He condemns sexual life, as inconsistent with the moral progress of man, and has a horror of sex as great as that of the author of The Kreutzer Sonata, but, unlike Tolstoy, he betrays no abhorrence of the sex that tempts his kind.

In fact, his tenderness for woman is one of the noblest and most consistent traits of his character, and he counts among the women of his country some of his best and truest comrades in the great movement he is leading.

He advises his followers to hate evil without hating the evil-doer. It sounds an impossible precept, but he has made it as true as it can be made in his own life.

I had once an occasion to be present at an interview he gave to a certain prominent politician who had been denounced by the official Congress party as a deserter. Any other Congress leader would have assumed a repelling attitude, but Gandiji was all graciousness and listened to him with patience and sympathy, without once giving him occasion to feel small.

Here, I said to myself, is a truly great man, for he is greater than the party he belongs to, greater even than the creed he professes.

(*Continued on page 6*)

The Rationalist.

Monday 8-7-1946.

"The Geeta"

Once a year on Christmas Day Xians the world over prepare and feast upon a sumptuous dish called the Xmas pudding. So the Editors of *Kalyan*, the remarkable enterprise which, centred in Gorakhpur, has been making large numbers of the Hindi and English reading public through the length and breadth of India God conscious and Div ne-minded, bring out at the begining of each year a sumptuous volume which is both a feast and a tonic to the eye and to the mind, and unlike other flashy and tawdry annuals, are works of permanent and ever-growing interest. In bringing the devotional literature of India within reach of both the masses and the classes, the services rendered by the Editors and the Management of the twin Journals, *Kalyan* and *Kalyana Kalpataru* are unique and monumental, and worthy of all praise.

This year they have brought out their Special Number on the *Geeta*. The *Geeta* is a wonder child in the world of human literature. It has no equal in the whole range of the world's literary compositions past or present. If the books of the world were assembled and arranged tier upon tier the Geeta would form the shining crest jewel of the whole edifice Within its brief compass of 745 couplets it portrays vividly briefly, eloquently, like lightning flashes, the principles of life, the nature of the Universe the rules of human conduct and the goal of mank nd and Creation. It is a brilliant Manual of world knowledge and guide to human conduct.

Vast and mountainous like the H malayas as Indian literary output is the Geeta is recognised as marking the crown and summation of it all, constituting the cream of all knowledge and the essence of all philosophy. Every one who has heard it, since the time of Arjuna in days of yore down to Mr Gandhi, has sought to learn it, to understand it, and to follow its precepts. Apostles of religion, Shankara, Ramanuja and Madhva, who sought to teach men the meaning of life and the method of living, have drawn their silken strands of philosophical truths out of the tiny, cocoon-like Geeta. They have each written elaborate and erudite commentaries on it which their followers study and cherish even to-day. It has been translated into all Indian languages.

When His Excellency Warren Hastings sought to open out the knowledge imbedded in Sanskrit to the West, the *Bhagavad Geeta* was the first work to be translated by Charles Wilkins, in 1775. Sir Edwin Arnold was inspired by it in his *Idylls of Ind*. Annie Besant's prose translation of it, with the help of Drs Bhagavan Das and Ganganath Jha, has been a popular pocket-book ever since it was brought out. Scholars like Sitanath Tathvabhushan, B G. Tilak Arabindo Ghosh, M. Rangacharya, and A. Mahadeva Sastriyar have expounded it in works which are much sought after. Sir Subramanier illumined his old age by bringing out the Suddhadharma Mandala version of the immortal composition.

It is not a Poem like the *Paradise Lost* It is a Globe of Knowledge, comprising the five continents and both hemispheres, and more circular than the Globe itself.

Of its literary merit Dr. Macdonell of Oxford remarks "The beauty and the power of the language in which this doctrine,—that the zealous performance of his duty is a man's most important task, to whatever caste he may belong —is inculcated, is unsurpassed in any other work of Indian literature." We do not know if he knew of any other literature that suspassed it. German? Japanese? Anglo-Saxon? Norwegian? Confucius's *Analects*? No fear!

Of its spiritual value, great Annie Besant observes, "Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata*, there is none so rare and precious as this, "The Lord's Song" It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless cotemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. Since it fell from the divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of his disciple and friend, how many troubled hearts has it quieted and strengthened, and how many weary souls has it led to Him!"

Editor.

(To be continued.)

VENTILATION

Colonel Cody (Buffalo Bill) used to tell the story of an English visitor to the West. While riding through a Rocky Mountain canyon one day, a tremendous gust of wind swooped down and actually carried the Englishman off the wagon seat. After he had picked himself up and combed the sand and gravel out of his whiskers, he said, "I say! I think you overdo ventilation in this country!"

AN EDITOR

Bill Nye, the humorist, was not given to mild statements. He had the following to say about An Editor.

"We have nothing more to say of the editor of the Sweet-water Gazette. Aside from the fact that he is a squint-eyed, consumptive liar, with a breath like a buzzard and a record like a convict, we don't know anything against him. He means well enough, and if he can evade the penitentiary and the vigilance committee for a few more years, there is a chance for him to end his life in a natural way. If he don't tell the truth a little more plentifully, however, the Green River people will rise as one man and churn him up till there won't be anything left of him but a pair of suspenders and a wart."

LIVING ON LENTILS

The politic philosopher Aristippus, by paying court to the tyrant Denys, had acquired a comfortable living and looked down upon his less prosperous fellow sages with no small degree of contempt. Seeing Diogenes washing some vegetables, he said to him disdainfully: "If you would only learn to flatter King Denys you would not have to be washing lentils."

"And you," retorted Diogenes in the same tone, "If you had only learned to live on lentils, you would not have to flatter King Denys."

CAREFUL PRESIDENT

A visitor to the White House during the Coolidge administration told the President that he would greatly appreciate the gift of a cigar, not for himself but for a friend who had the eccentricity of collecting cigar bands from famous smokers all over the world.

President Coolidge thought the matter over for a few seconds, then reached for a box of cigars. Taking one out, he carefully removed the band, replaced the cigar in the box, and handed the band to his visitor.

MARRIAGES

SOW RAMA daughter of Dr. M. O. T. Iyengar, M.A., Ph.D., Calcutta, with SRI M. A. ANANTH, son of Mr. M. A. Srinivasan, Minister to Government, Bangalore, on 5th July 1946 at Malleswaram, Bangalore

SRI M. A. SAMPATHKUMARAN, B.Sc., son of late Mahavidwan Tarkatheertha Lakshmi Tatacharyar, Melkote, with SOW. SRIRANGAMMA, grand-daughter of late Professor M. T. Naraniengar, M.A., Bangalore, on 5th July 1946 at Malleswaram, Bangalore.

SOW. YADUGIRI AMMAL, grand-daughter of late Praktanavimarsa-Vichakshana, Rao Bahadur R. Narasimhachar, M.A., with CHI. SREENIVASAN, son of Mr. M. A. Singara Iyengar, Rtd. Engineer, Coimbatore, on 12th July 1946 at Malleswaram.

SOW. JAYAMMA, daughter of Mr. M. V. Krishnaswamy Iyengar, B.E., Superintending Engineer, Mysore, with CHI. DORESWAMY, son of Mr. K. V. Raghavachar, Visweswarapuram, Bangalore, and *Upanayanam* of CHI. M. K. SHESHADRI, son of Mr. M. V. Krishnaswamy Iyengar, on 5th July 1946 at Lakshmipuram, Mysore.

STARVATION & MACHINE GUNS

"What does a temporary defeat matter if, through the destruction of people and material wealth in enemy countries we are able to secure a margin of economic and demographic superiority even greater than before?"—General von Stulpnagel.

"One of our great mistakes in the first World War was to spare the lives of civilians in enemy countries. We, Germans, must number at least twice the population of our neighbours. Therefore we shall be compelled to destroy at least one-third of the population of all adjacent territories. We can best achieve this through systematic mal-nutrition—in the end far superior to machine guns. . . . Starvation works more effectively, especially among the young."—Field Marshal von Rundstedt.

What prophetic words!

(*Continued from page 3*)

A LOVER OF MEN

This, then, seems to me to be the significant fact about Gandhiji. Great as he is as a politician, as an organizer, as a leader of men, as a moral reformer, he is greater than all these as a man, because none of these aspects and activities limits his humanity. They are rather inspired and sustained by it. Though an incorrigible idealist and g ven to referring all conduct to certain pet formulae of his own, he is essentially a lover of men and not of mere ideas: which makes him so cautious and conservative in his revolutionary schemes. If he proposes an experiment for society, he must first subject himself to its ordeal. If he calls for a sacrifice, he must first pay its price himself

While many Socialists wait for all to be deprived of their privileges before they would part with theirs, this man first renounces before he ventures to make any claims on the renunciation of others.

NO MERE PATRIOT

There are patriots in India, as indeed among all peoples, who have sacrificed for their country as much as Gandhiji has done, and some who have had to suffer much worse penalties than he has ever had to endure; even as in the religious sphere, there are ascetics in this country, compared to the rigours of whose practices Gandhiji's life is one of comparative ease

But these patriots are mere patriots and nothing more; and these ascetics are mere spiritual athletes, limited as men by their very virtues; while this man seems greater than his virtues, great as they are.

Perhaps none of the reforms with which his name is associated was originally his in conception. They have almost all been proposed and preached by his predecessors or contemporaries, long before the Congress adopted them. I had myself preached and written about the necessity of a constructive programme of rural reconstruction in India; of handicrafts as an essential element in the education of our children; of the absolute necessity of ridding Hinduism of the nightmare of untouchability. Nevertheless, it remains true, that they have never had the same energizing power in them as when he took them up; for now they are quickened by the great life-force of the complete man who is absolutely one with his ideas, whose visions perfectly blend with his whole being.

His emphasis on the truth and purity of the means, from which he has evolved his creed of non-violence, is but another aspect of his deep and insistent humanity, for it insists that men in their fight for their claims must only so assert their rights, whether as individuals or as groups, as never to violate their fundamental obligation to humanity, which is to respect life. To say that because existing rights and privileges of certain classes were originally won and are still maintained by violence, they can only be destroyed by violence, is to create an unending circle of viciousness; for there will always be men with some grievance, fancied or real, against the prevailing order of society, who will claim the same immunity from moral obligation and the right to wade to their goal through slaughter. Somewhere the circle has to be broken, and Gandhiji wants his country to win the glory of first breaking it.

Perhaps he will not succeed. Perhaps he will fail as the Buddha failed and as Christ failed to wean men from their iniquities, but he will always be remembered as one who made his life a lesson for all ages to come!

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R Tirunarana Iyengar, B A., Rtd. Asst. Commissioner,)

(Contd. from last issue)

Gospel No 54. Herein is explained the path of meditation, word by word, of the significances of *Tirumantra* in which out of his grace the *Acharya* who has accepted the *sishya*, initiated him. He must reflect himself as the *sesha* being of Isvara, as one who has dropped off *seshatva* to others, that is, as one who is liege to no one but God, as one manifesting distinct characteristics, as absolutely subservient to God y-men or servants of God. as one having relation with God alone, and as one of the nature of being the servant of God. From the above is manifested the following (six significances of the six terms of Tirumantra)

(i) Protected-ship attended with the cor-related Protectorship. [There must be a Protector for being protected. The Lord is the Protector and the *chetana* is the protected. The ಶೇಷತ್ವ of the *chetana* implies the protectorship of the Lord. When the *seshi*, the protected is mentioned, it follows without any mention that there should be a protector. The letter ಅ (ಅವರಕ್ಷಣೆ) the first letter of pranava signifies the All-Protector Lord.]

(ii) ಅನನ್ಯಾರ್ಹತ್ವ (being unworthy of others) preceded by the dropping off of the cor-related to being worthy of others. [The *chetana* becomes ಅನ್ಯಶೇಷ ನಿವೃತ್ತ by abstinence from allegience to other gods and becoming the disposable property of the Lord alone, as it pleases Him. The emphasis ಉ signifies that the *atma* is *sesha* to the Lord alone and to none else, not even to himself. *Seshatva* to the Lord alone is ಅರ್ಥಾತ್ಸಿದ್ಧಂ by ಅನನ್ಯಾರ್ಹತ್ವ.]

(iii) The characteristic of *chetana* preceded by separation from *achetana*. [Atma is quite distinct from the body which is *prakriti* or *achit* Atma is knower, the seat of knowledge. It is sentient whereas achit is non-sentient. The letter ನ signifies such an atma.]

(iv) The final limit of subordination or dependence preceded by the dropping off of independence. [This is signified by the term ನಮಸ್.]

(v) Unconditioned relation preceded by the dropping off of all kinds of conditioned flesh relation. [The word ನಾರಾಯಣ signifies that the Lord is the unconditioned all kinds of relation to the *atma*.]

(vi) The Mode of the soul-sought end preceded by the dropping off of ಅಪುರುಷಾರ್ಥ. [The patent dative signifies prayer for rendering eternal consecrated service. The prayer for riches or kaivalya is ಅಪುರುಷಾರ್ಥ.]

(To be continued)

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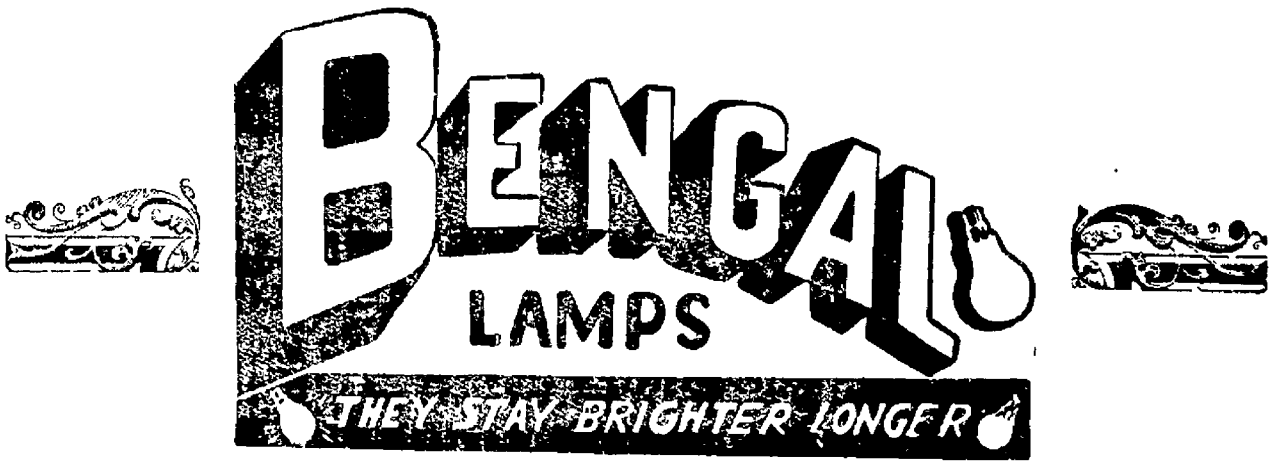

Printed at the Coronation Press, 676 Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 44] MONDAY 15—7—1946 [PRICE 0—1—6

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GOOD HEALTH AND MANLY BEAUTY

(Contd. from last issue.)

OF COURSE, THE BIG-BONED MAN AGAIN HAS THE ADVANTAGE

The big-boned man naturally has the advantage again over his small-boned neighbour; for the small-framed individual cannot and must not expect as broad a chest as one who possesses a wide, bony structure, and who has exceptionally wide shoulders. However, the small-boned athlete can develop a chest that he can be proud of, for he can increase his pectoral muscles to a thickness of several inches, and then undoubtedly have more depth to his chest than his broad-boned competitor. The broad-boned man, however, can have a much wider and broader chest, if he trains for it, and, of course could attain much larger measurements.

There is another set of very pleasant-looking muscles of the chest called the serratus magnus, which consists of nine fleshy digitations, of which only five can be seen. These muscles are located on each side of the rib box, and have the appearance of ribs to the general public who do not know anatomy. These muscles look especially well on a well-trained athlete, and are developed chiefly by pushing overhead.

HOW TO FIND THE TRUE LUNG EXPANSION

To find the true lung expansion the measurement should be taken at the ninth rib. Then the student will find, much to his surprise, that he will not be able to expand more than one to three inches, depending upon the size of his rib box. The rib box must be taken into consideration in estimating chest development. Some people are fortunate in possessing ribs that are wide appearing in the front, while others have a frame-work that shows the ribs almost parallel with each other.

A person whose ribs are far apart generally has more endurance, more reserve energy and greater lung capacity than the person whose ribs are narrow. However, everyone's rib box can be enlarged, as I have stated. If you are not among the fortunate ones, there is no reason why you should not improve yourselves to your limit and become stronger, more energetic, and better developed than the average calisthenic student.

It was only a few years ago that a thin, sick, flat-chested young man called on me. I examined him. He stood before me, and I carefully noticed his numerous defects. He had a narrow rib box, a rather deep hollow in the centre of his chest. His back protruded from his round shoulders in a way that, if the same curve had been in front of him, would have given him a very high chest. If I recall rightly, his chest measured normal about 32 inches. The other parts of his body were in no better proportion. He weighed about 115 lbs., and was of average height.

For the first three months, all I had him do was systematic deep breathing—nothing else. No exercise in any form, except walking. After that I slowly progressed him with scientific exercises Before one year was up, this chap had an all round development and chest that was his most prominent feature. He told me his friends called him "Chesty." This man continued prograssive exercising and deep breathing, and, after three years, has become one of the finest developed athletes America has ever produned.

His arms and shoulders and chest reached massive dimensions in spite of his small rib box. His legs have rounded out into wonderful proporations while his strength has become more than six times greater than it was the day I first met him. I am simply quoting this as an example, to show what anyone can do if he so desires.

So there is no need for anyone to continue to own a chest that he is not satisfied with. It is only a matter of making up your mind to build it up, and then going to it.

E. L.

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Sir Mirza Ismail's Dewanship**	0—2—0
8.	**Small-pox and its treatment in Vedic Times**	0—2—0

STRIKES

The first authentic strike in history was in 495 BC, in ancient Rome, That year, the Plebeians—the common Romans who provided the rank and file of the army—returning from a successful war turned sharp left when they reached the city walls, and marched away to a hill a mile or so off. There they began to lay out a new city, leaving old Rome to get on how it could. And there they stayed until all their demands were granted—two Tribunes to protect them against class legislation, and cancellation of imprisonment for debt. The strike was a complete success.

The Nelson column in Trafalgar Square was built by blackleg labour The original masons struck, and five thousand pounds was subscribed in 1841 by workers up and down the country, to suport them. A leading cause of the strike was the behaviour of the contractors' foreman, a Mr. Allen "a man who damns, blasts and curses at every turn" Posters neswspapers, and great public meetings were used by the strikers; a theatre was hired at which they recited poems, composed by themselves, upon their grievances and the language of Mr. Allen. The poems were very bad: the strike collapsed.

In 1871, after the Prussian army's victory, a detachment of it was allowed by armistice terms to occupy part of Paris for two days. Looking round for the pleasure they expected, the soldiers could find no obliging ladies; they could make nothing of the women without paint or powder on their faces, and with long black locks hanging carelessly down their backs, who, from habit, still wandered round the Palais Royal, but would not look at them. A street-girls' strike was on. Blacklegs who put on their finery and went out by night to the German lines, wer met on their return by committees at the street corners and spanked. The strike was 100 per cent. effective there-after.

The unions in Copenhagen, a civilized city, after the last war, were worried over the prospect of calling out the brewers, and depriving the workers of beer. To meet the problem, the Labour movement first acquired its own brewery, the calculation being that the strikers would then be putting down great mugs of lager while their enemies suffered the torments of intolerable thirst before thire eyes. The union beer is still made (or was before the German invasion); it is called The Star, and is a very agreeable light lager.

TOO BUSY

She opened her bag and took out her purse and closed the bag and opened her purse and took out half a crown and closed her purse and opened her bag and dropped in her purse and closed the bag and handed the conductor the half-crown. He gave her back her change.

She opened her bag and took out her purse and closed the bag and opened her purse and dropped in the change and closed her purse and opened her bag and dropped in the purse and closed the bag, and found she was two streets beyond her destination!

FIGHTING A WOMAN

"The way to fight a woman is with your hat. Grab it and run."—John Barrymore.

ROTARY AND RABBIT PIE

"No more Rotary clubs for me. To prepare a speech, travel two hundred miles at my own expense and for no fee, and to be regaled with rabbit pie and cold water—never again, thank you!" —James Agate.

When a boy has a fight, his mother says: "Did you get hurt, dear?" His father says: "Hi, did you spoil your clothes?" His brother says: Did you lick him?"—*American.*

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"The Geeta"

II

Unlike Buddha whose Supreme Knowledge came to him under the quiet of the Bodhi tree, unlike Moses who received enlightenment on the serene heights of Mount Senai, Arjuna's illumination from the *Geeta* came on the battle-field with two armies standing in fighting array. In the words of the Annual,

"The scene is laid on the battle-field of Kurukshetra,—a 40 miles square region between Delhi and Ambala. Heroes armed to the teeth stand in battle array at their respective posts to participate in the memorable fight. In the midst of them all the huge and glorious chariot of Arjuna is drawn. The flag of the Chariot glitters with the marks of the Moon and Stars, and the valorous figure of Hanuman. Bhagavan Sri Krishna is seated in the forepart of the chariot. Dark blue in colour, He is the very acme of beauty. Dressed like warrior and hero with armour on, He is distinguished by the yellow silk He wears on His body. His countenance is the very embodiment of serenity. The light of wisdom illumines every pore of His body. His large and radiant eyes scatter the light of knowledge. He holds the reins of the horses in one hand, and the other is raised in the mystic posture known as Jnanamudra,—with the thumb and first finger joined together, and the other fingers disjoined from them."

Arjuna surveys the great army opposite, and sees in it friends, kinsmen, respected elders, and venerable preceptors of his youth, and his conscience pricks and heart melts within him. He loses the urge to fight, and tells Sri Krishna that he is loth to seek his happiness and kingdom by causing the death of all those opposite and of many on his own side, that such happiness and prosperity are not worth while, that he would rather live poor than cause the deaths of those near and dear and also bring desolation to millions of homes.

Krishna is roused by this emotional exhibition at the zero hour, and pours into him the fundamental truths of physics, philosophy, physiology, social science, ethics and metaphysics, made into 18 Chapters of the *Geeta*, like concentrated vitamin pills.

The volume before us gives an interesting and instructive exposition of the first six Chapters.

The first Chapter descsribes the battle array, and Arjuna's disgust at war and desire to withdraw from it. He explains,

"Those very persons for whose sake we covet the throne, luxuries, and pleasures, teachers, uncles, great-grand uncles, maternal uncles, fathers-in-law, grand-nephews, brothers-in-law, and other relations,—are here arrayed on the battle-field risking their lives and wealth. I do not want to kill them, though they should slay me, even for the throne of the three worlds; how much the less for earthly lordship!

"Age-long family traditions disappear with the destruction of families. Virtue is lost and vice envelopes the whole race Women then become corrupt, and with the corruption of women occurs intermixture of castes and races, and damns the destroyers of the race as the race itself.

"Rather than be the cause of such catastrophe I would myself be killed while unarmed and unresisting."

The truth of those remarks have been vividly brought before us in our own day. The desolation of nations and the pollution of races is seen from London to Tokyo and from Stokholm to Colombo. We may say that Chamberlain felt like Arjuna when he was desperately attempting to avoid war and was concluding the Munich Pact. There was nothing to sneer at in Chamberlain's attitude just as there was none in Arjuna's, though some people seem to feel otherwise.

Seeing Arjuna's words and state, Sri Krishna begins a course of persuasion, chiding, instruction, and illumination, which is as applicable to all of us in our daily lives as to Arjuna on the battle-front, and as instructive today as when it was first uttered thousands of years ago.

In the second chapter Krishna begins by explaining the nature of Self, and the path of Knowledge, and then describes the path of Action. He portrays the marks, conduct and glory of the God-realised soul, possessed of a stable-mind, who has attained that state through the path of Action. He distinguishes between action with a selfish motive and action with an impersonal and equable mind, and urges Arjuna to act according to the latter, because the wise man, endowed with equanimity attains the blissful supreme state.

(To be continued) *Editor.*

MARRIAGE

SOW. LAKSHMI, daughter of Mr. A. Gopalaratnam, B.A., Mysore, with CHI. P. T. SRINIVASAN, B.SC., B.E., (All-India Radio), son of Sri P. T. Venkatachari, B.A., B.L., Vakil, Krishnagiri, on 12-7-46 at Lakshmipuram, Mysore.

INNOCENT PRISONERS

While visiting his prison at Potsdam, Frederick William I listened to a number of pleas for pardon from prisoners who had grievances against the law's injustice. All said they had suffered imprisonment on account of prejudiced judges, prejured witnesses, unscrupulous lawyers. From cell to cell the tale of wronged innocence continued until the King stopped at the door of one cell inhabited by a surly inmate who said nothing. Surprised at his silence Frederick said jocosely, "Well I suppose you are innocent too."

"No, your Majesty," was the startling response; "I am guilty and richly deserve all that I get."

"Here, turnkey," thundered Frederick; "Come and get rid of this rascal quick, before he corrupt this fine lot of innocent people that you are responsible for!"

GO FAR

Mirabeau was seldom sincere; Robespierre, nearly always. Once, when Robespierre was speaking, Mirabeau, who had listened attentively, bent his leonine head over to his neighbour and remarked:

"That man will go far; he believes all he says."

WISE MATRON

The story of the matron of a large institution who had a large staff under her control is worth remembering. Whenever she found *one* of the girls continually rude and inefficient in work, she gave her a dose of salts. When she found *all* the girls continually rude and inefficient, she took a dose herself!

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ACCURACY

The Captain of a certain freighter was a martinet who, although technically just, was noted far and wide for the strictness of his interpretaion of facts.

On a certain voyage he had a new first mate, an able and conscientious man. Following an occasion of shipboard reverly, the captain entered in the log the note, " The first mate was drunk last night" Seeing this the mate was greatly distressed and pleaded with the captain to strike it off the record. He had never been drunk before, he insisted, would not be drunk agair ; was conscientious in the performance of his duties and had been off duty at the time of the offence anyway. He begged for leniency, pointing out what an unduly deterimental effect on his record such an entry on the log might have. The Captain remained adamant, " You were drunk last night and I can't change the fact. The record will stand."

Much wounded by this the first mate resumed his duties That night it fell to his lot to make the next entry in the log for the period of his watch. This he did, with what may be called a malicious scrupulousnes of accuracy. Accordingly the captain next day found on the log the innocently damning statement " *The captain was sober last night.*"

WATER PURE

An inquisitive woman moved to town the other day. One of the first questions she asked was, " Is this town's water pure ? "

" Absolutely," she was assured. " First we filter it, then we take the iron out of it. then we add chemicals to it, and then we drink beer ! "

BODY AND GLORY

In 1874, Sara Bernhardt was advised to give up acting if she wished to live, but she returned to the theatre as soon as she was able to leave her bed. When she was asked by an admirer what gift he could send her, she replied, " They say I am to die, so you may send me a coffin." A week later, she was notified by a famous coffin maker that an order had been received for a coffin, to be constructed according to her wishes. Sarah was most particular about its design, finally agreeing that it should be made of rosewood, with handles of solid silver later changed to gold.

For the remainder of her life this coffin never left her side even during her travels She had a trestle made on which it stood at the end of her bed, so she could see it without effort, on awakening.

" To remind me that my body will soon be dust and that my glory alone will live forever," she explained.

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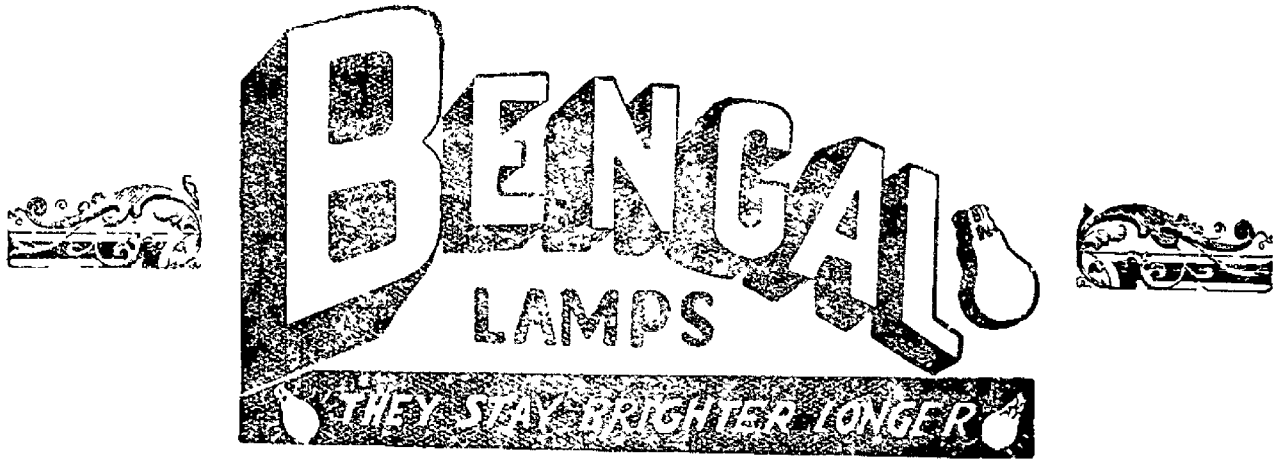

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M, 4559

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YOUR BEST AGE

Whether you will compose an immortal sonnet or invent the gadget of the ages has nothing to do with your age. You might do either at 19 or 90. Science has at last debunked the myth that the race is always to the young and fleet.

In fact, a series of recent tests revealed that new gifts of the mind often flower at 60 years of age and even later. The painter Titian died at 99, not of "old age" but of the plague. Many of his best works were created after he reached 80.

The composer Verdi produced his *Te Deum* at 85. America's Benjamin Franklin became ambassador to France at 77. And doughty Commodore Vanderbilt piled up a fortune of $100,000 000 between the ages of 70 and 83 Those were the busiest years of Vanderbilt's life; he increased his railroad holdings from 120 to 10,000 miles in that span of years.

With today's increased life expectancy of 64 years, men and women are speedily realising that age is a purely arithmetical concept. It has little real bearing upon a person's capabilities, excluding physical prowess.

This increase of man's life span because of medical advances and greater sanitation means that henceforth an individual's "prime" may be from 60 to 70, instead of the commonly accepted 35 to 40 age period which we consider our best today.

Man, say the experts, really has five ages: chronological age, physical age, mental age, emotional age and ethical- social age. You can be at various steps of all these ages, and still have your best years ahead of you!

True, some folks are more resistant to physical aging than are others Yet psychologists aver that some fast-living youngsters in their twenties have a greater mental and spiritual senescence than oldsters in their seventies. If you still aspire to do something important in life, your arch-enemies are worry and gloom, not the marching years.

Recently, dentists experimented with two groups of children in an effort to learn the effect of worry on teeth. One group came from happy and normal homes. The other consisted of children who invariably were nagged and browbeaten by their parents at meal time.

The dentists found that the children who were nagged had more cavities than the other group. Their discovery ties in with the findings of physicians that worry will age an individual faster than any degree of hard work.

The lives of great composers, especially their most fruitful years, always have evoked the interest of musicians and scientists alike. Harvey C. Lehman, Professor of Psychology at Ohio University, studied the problem of a composer's best years and came up with some amazing data.

Light operas and musical comedies, he learned, are produced at a higher age level than are the more imposing grand operas. The age period from 40 to 44 was the span of peak production for fifty-four composers of 121 pieces in the light music field.

Professor Lehman also studied the lives of 131 contemporary American musicians who had produced a total of 1,286 major works. Surprisingly, he learned that their rate of productivity reached its zenith *after* the age of 60. Further, the creative output of these composers was as great at 65 and 70 as it was at 30 and 35.

Another authority on aging, Dr. Martin Gumpert, declares that our purely physical capacities reach their climax around the age of 20, long before mental maturity is achieved.

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After 20, physical decline sets in, though creative and business abilities rise steadily higher. Mental maturity is reached at 40 and increases slowly until 60, says Dr. Gumpert. At 80, a man's judgment is almost as keen as it was at 35.

Gladstone was prime minister of Great Britain at 83. Clara Barton founded the American National Association for First Aid when she was 34. Then she learned typewriting at 89. Yet many women, when they think of the age of 60, shudderingly conjure up visions of white-capped old ladies rocking and knitting in a home of for the aged.

Another age sleuth, Professor Edward L. Thorndike, discovered through intensive tests that adults up to the age of 45 can learn new things as well as youngsters in their late teens. Therefore, it's foolish for you—a man of 40—to hesitate about learning to drive a car or fly a plane.

If you don't believe it, consider what happened when Dr. Irving Lorge of Columbia University paid 120 adults $20 a week to test their learning abilities at different age levels.

Dr. Lorge announced to a class of oldsters that they were going to learn to read, speak and write Russian. Cries of protest were heard, and the older the students, the louder the protests. But Lorge persisted, pointedly reminding them that they were receiving weekly stipends for doing his bidding in the interests of science.

Not surprisingly, the older adults who had complained the most proved to be the ablest students. They also evidenced a greater liking for their new course. Students over 40 learned intricacies of the tongue as well as younger students of college age. Men and women who thought they were past their prime did equally well with Esparanto, an artificial language, stenography and cryptography.

True, the scientists agree that older people lack the speed of thinking and reasoning which youngsters show in stop-watch tests. But, more significant, there is no diminution of sheer mental power in older men and women. There actually is increased ability to think a matter through to a logical conclusion.

Surely, this faculty usually is more important in life than the talent for making snap decisions!

R. H.

CAPITAL AND LABOUR

THE FORD METHODS

Management, says Henry Ford ought to manage: and the thing to be managed is the work. Therefore he has no bulky departments, no private offices, no red-tape, no "methods". Management's primary duty in a factory is "to keep the tools in shape," meaning by tool—the entire plant and everything about it. Mr. Ford has "gone out of the automobile business." He has stopped making these useful machines, he says, except for a very few to be used in Detroit and its vicinity; what he does make are "parts," for assembly else-where —near where the finished machines are needed. And as he now makes only parts, he does not have to make them all in one big factory. They are produced more and more in separate works, out in the country where his operatives can put in their spare time at farming. They have plenty of it, for they work only eight hours in the factory, and Mr. Ford thinks the first hour day may be coming. That is for the men, of course; the factory keeps going for 16 hours out of the 24.

"We have been learning," says Mr. Ford, "a deal about a great many things this last quarter-century, but principally to manage men, machines transportation, and to manage the application of processes and things which we had known about for a long time, but had never brought together into a single unit.

"We still waste more than we use. We waste men, we waste materials, we waste everything,

(*Continued on page 6*)

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The Rationalist.

Monday 22-7-1946.

"The Geeta"

III

We may mention one or two famous statements in the second chapter. Referring to the connection between the body and the soul it is said, "As a man shedding worn-out garments takes new ones, so the embodied soul, casting off worn out bodies enters into others that are new." Another denotes birth and death to be cyclical. "Death is certain to every one born, and every one dead is sure to be born. Then where is the need for sorrow over the inevitable?" Another precept is to the effect, "Treating alike happiness and misery, gain and loss, victory and defeat, go into the fight, and no sin will attach to you."

And another declares, "Your right is only to work, not to aspire to the fruit of it. Do not be instrumental in making the work bear fruit, and do not go to the other extreme, and ally yourself to inaction."

In the third chapter, Sri Krishna establishes from various points of view that the performance of prescribed duties is obligatory on all. He deals with the path of Action, and shows clearly how every individual member of society should carry on the duties and functions laid down for his own order in society and stage in life, why he should perform them, what harm will occur if such duties are not performed, what is gained by their performance, what kind of action leads to bondage, and what leads to liberation.

It contains the statement, "Whatsoever conduct a great man in society pursues, others also will seek to pursue. Whatever standard he sets up, the rest of the society seek to follow."

Another notable statement in the chapter is, "One's own duty, however devoid of merit, is to be performed in preference to others however attractive. Even death in the performance of one's own duty brings blessedness. Pursuit of alien duties is dangerous."

And another biological truth: "The senses are greater than the body: grater than the senses is the mind: greater than the mind is the intellect: and greater than the intellect is the soul."

In the fourth chapter Karma Yoga or the path of Action is further explained, and its practice urged as a means to God-realization. It deals also with the nature of *Jnana Yoga*, or the Path of Knowledge, Spiritual Knowledge about the nature of the Godhead, and Universal Knowledge: and it speaks of Sri Krishna as an incarnation of the Divine.

One of the most famous sayings of the Geeta occurs in this chapter. "Whenever there is a decline of Righteousness and preponderance of crime, God incarnates Himself for the protecton of the virtuous, destruction of the wicked, and restoration of virtue." Another heartening statement is "Whatever the methods by which men approach Me (God), I make Myself accessible to them. I make no distinction between one method and another." Another oft-quoted saying is, "There is no greater purifier on earth than Knowledge. The man who has disciplined himself and attained mastery over his senses, realises that Knowledge."

In the fifth chapter, asked by Arjuna whether the Path of Action was superior to the Path of Knowledge for the attainment of the highest good, Sri Krishna declares that both

Paths lead to Salvation, but that the Path of Action is easier for the generality of mankind. He also deals with "Meditation" as an adjunct to both these Paths and as an aid to God-realization.

A notable statement occurs in this chapter. "Wise men view with impartial and unprejudiced minds the cultured gentleman of the highest birth, the quiet cow, the giant elephant, the scavenger-dog and the scavenger." And, "The man who has attained spiritual knowledge and lives in Godliness, does not rejoice on getting something coveted, nor grieve over a loss, but views both with equable mind."

In the sixth chapter, Dhyana Yoga or the Path of Meditation is explained. The control of the body, senses, mind, and intellect is urged. The selection of the place suitable for the practice of Meditation and the mode of practising it, are explained. The rules regarding diet, recreation, sleep, suitable for Meditation, and the fruit of adherence to those rules are indicated.

One or two great statements in the chapter deserve mention. "One should elevate oneself by one's own efforts, and not let oneself get degraded, for one's own self is one's friend, and one's own self is one's enemy." "The man who over-eats cannot practise Yoga or self-discipline, nor the man who starves. And the man who over-sleeps, or one who is ceaselessly awake, cannot practise it." "As a light does not flicker in a windless place, so is the disciplined mind practising meditation on God." And, "The Yogi sees his own reflection in all other beings, and deems all other beings as merged in himself, and looks on every one as equal."

The Editors of the special number, "Essence of The Geeta," have had to confine themselves to these six chapters owing to lack of paper. The next two annuals will present the remaining twelve chapters. The faithfulness, the fullness, and the loving care with which they have sought to make these chapters clear to the English-reading public are worthy of high praise.

For promoting mental equilibrium, for fostering catholicity of outlook, there is no other work, modern or ancient, which is its equal. If the Big Threes, Big Fours, Big Sixes, and Big Others who seek to negotiate nations' fates across Conference tables, the foolish multitudes who go on strikes and the knavish bounders who promote strikes and paralyse public life, glanced through the Geeta understandingly at the outset, things would not be so bad with mankind.

Editor.

H. H. SRI KRISHNARAJA WADIYAR III

H. H. Sri Mummadi Krishnaraja Wadiyar's Jayanti was celebrated on the 16th last at a large public meeting in the Rangacharlu Memorial Hall, Mysore, under the Chairmanship of Mr. O. Pulla Reddy, M.A., I.C.S., Revenue Minister to Government. After invocation Rajasevaprasakta A. Subrahmanya Iyer, President of the Celebrations Committee, welcomed the Chairman and the audience. This was followed by a concert by the *Akashavani* Party, and excellent music by Miss. T. S. Rajagopaliengar. Then the Chairman, in a thoughtful and interesting speech traced the career of Sri Mummadi Krishnaraja Wadiyar and paid warm tribute to his gracious personality. The Misses M. Narayan then treated the audience to another short programme of delightful music. Mr. F. C. Devaraja Urs, F M U., M.B.A., Honorary Secretary, rendered eloquent thanks to the Chairman and others who had helped the successful function, which was brought to a close by the singing of the National Anthem and with Three Cheers to His Highness the Maharaja.

(*Continued from page 3*)

and consequently we have to work too hard and too long to accomplish what in the end amounts to very little. But at least we are learning that we cannot get anywhere without the kind of management which extends from the smallest detail to the whole purpose of what you are about.

WHERE MANAGEMENT STARTS

"We have been learning that management is not something in an office-building miles away from the product. It starts with the product itself and then step by step, works back. In a factory no machine is worth giving floor-space to, unless it contributes to the doing of whatever it is you have started out to do.

"We used to think of a machine as a thing which the employer owned and which could be used to make money for him. Now we know that a machine is a method for the application of power. A man can hit a harder blow with a hammer than he can with his bare fist. The power hammer puts more power at the service of the worker. Therefore, the operator can earn for himself larger wage and produce a cheaper product.

"A machine is of advantage to the worker and the proprietor only as they use it to the advantage of the public. It benefits the public when and only when it is used to turn out cheap, well-made, well-designed articles that satisfy a public need. We are learning that a machine is a public servant.

"Control by the product has brought a great number of changes which are fundamental—for instance, the sub-division of operations—putting them into sequence and learning how to do each thing with the least possible waste. No one knows beforehand how cheaply or how well an article can be made. The methods of manufacturing in the Ford industries are outgrowths of experience and they are constantly changing."

NO REASON FOR FINAL TESTS

We all, says Mr. Ford, do many useless things solely through custom. Through many years he believed that it was part of the job to send a finished car out of the final assembly, test it, and then take it down for carting and shipping. As a matter of fact if all the parts are made accurately and inspected as they go through then the assembly of those parts is bound to result in machines that are exactly alike, and he now sees no reason at all for making a final test. A watchmaker who has done his job does not find it necessary to test excepting for regulation. He goes on:

"Going out of the automobile business and into the business of making parts brought up the question of whether these parts had all to be made under one roof. Big factories divided into many departments are not economical for a number of reasons. Having found that it was wasteful completely to assemble at the factory, the reason for complete construction in a single great factory or group of factories vanished. Then we began to decentralise.

"We made our first break away from the big factory idea when we established a valve-making plant out in the farm country in Michigan, on a site where we could get electricity generated by water power. That plant has been going several years. It employs 300 people, who live within a radius of fifteen or twenty miles—the automobile has made it possible for a workman to live out in the country a considerable distance from his work. Some of these men have farms, and practically all of them have garden patches. They have the advantages of country life, but at the same time can earn the high wages which attract people from the farms to the city.

"The principle of going out into the country to establish new plants is now firmly fixed with us. Eventually all industry will get away from the cities and out into the country, for not otherwise can we strike the balance between farm life and factory life."

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The Manager,
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Chamaraja Road, Mysore.

A THING OF THE PAST

"The twelve-hour day is practically a thing of the past. When we learn more about management, we may discover that the eight-hour day is too long. We are now experimenting with the five-day week, and may be able to make it the standard week.

"We always work on a sixteen-hour day in order to spread the plant over-head over the largest possible amount of production. In fact, because of the number of men we employ, we have some groups going out and others coming in all day long.

"The changes which will result in breaking up the big, efficient city factory and putting it out into the country where it may link up with farming will bring about a most remarkable change in this country.

"All of this, however, depends upon the character and the skill with which we manage, and whether we look at management as something of itself which exists for itself or whether we look at it from the standpoint of getting the work done. Management, unless its purpose be kept always in view, may degenerate into a thing of red tape which does not manage at all.

"Our methods of management have very little of what might be called method in them—in fact, when the method part seems to be getting ahead of the management part, we begin to look around a little. We have only two divisions—office and shop.

"We do not have conferences, we do not have committees, we have no formal procedures of any kind. There is no formal method for interdepartment communications, because we do not have departments—if one man wants to say something to another man, he says it over the telephone. It is rather difficult for him to say it any other way, because the only men who have offices or stenographic facilities are those who must communicate with people outside of the organisation.

"The private office with all of its paraphernalia is a good deal of a time waster, and especially so in a factory. The managers of a factory ought to know what is going on and not sit around in an office waiting for some one to send a written communication about what is happening. The best place for a factory man's office is under his hat.

"The first duty of management, in our way of thinking, is a very simple one, the importance of which is not always realised—it is to keep the tools in shape. By the tools, we mean more than the machines themselves—we mean the entire plant and everything pertaining to it.

"The business of management is to manage. The thing to be managed is work. With that thought ruling and pressing, most of what are supposed to be the problems of management vanish."

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by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London :

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Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M. 4559

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A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VI No. 46] MONDAY 29—7—1946 [PRICE 0—1—6

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His Highness the Maharaja has been graciously pleased to confer Titles and Khillats on the following:

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B 2.

Messrs.

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B. M. Srinivasaiya—"Rajakaryaprasakta"

Abdul Aziz Khan—"Motamad-ul-mulk"

M. S. Ramachandra Rao—'Rajasevaprasakta'

C 1.

C. Perumal Chetty—"Dharmaratnakara"

B. M. Gopal Rao do.

R. Muddurayappa do.

K. Mandi Basappa do.

Dr. T. S. Siddappa—"Dharmapravarta"

M. P. Subrahmanyaraj Urs—'Rajasevasakta'

S. Venkatesaiya do.

C. Narasimhaiya do.

C 2.

Vainikapraveena

Venkatagiriyappa—"Sangeeta-visarada"

Araikkadi Ramanujiengar—"Gayaka-Shikhamani."

Dwaram Venkasasami Naidu—"Sangeetaratnakara."

Thittai Krishniengar—"Ganavisharada."

B. Devendrappa— do.

T. Cheluvachari—"Vastukala-Sevasakta."

D

Mahavidwan

Jaggu Venkatacharya—"Sahityaratnam."

Mahavidwan

A. Shantaraja Sastry—"Panditaratnam."

UNIVERSITY OF MYSORE

Notification No. A. 5-167/46-47.
Dated 17th July, 1946.

Backward Community candidates possessing the minimum qualifications prescribed for the various classes of appointments in the University may apply to the Registrar for temporary appointments, pending compliance with the rules of recruitment.

The minimum qualifications for ministerial appointments in the University are the following.—

For Typists—A pass in the S S L C. and Typewriting Senior or other equivalent examination.

For Steno-Typists—A pass in the S.S.L.C. and Senior Typewriting and Shorthand Junior or other equivalent examination

For I Class clerical appointments—A Degree of Mysore University or any other recognised University.

For II Class clerical appointments—S.S.L.C. Examination or any other equivalent examination, preference being given to candidates having intermediate qualification.

For III Class clerical appointments—A pass in the Middle School or a Certificate of having studied in the V Form of a recognised High School.

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D. S. GORDON.
Registrar.

REPRINTS AND BOOKLETS

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	**Small-pox and its treatment in Vedic Times**	0—2—0

YOUR BODY, A RELIC

Have you ever considered the purpose of the buttons on the sleeve of your coat? They are a relic of the days when sleeves buttoned tightly at the wrist.

So it is with certain structures of the body, which are the last remains or vestiges of once useful, active organs.

Perhaps the best example is the third eyelid. In man, as also in most monkeys, this eyelid is represented by only a small remnant of tissue. But if you watch a bird you will notice how from time to time this thin sheet of skin sweeps across the eye and back again in a flash.

The third eyelid was developed in order to clean the front of the eye. It is present in reptiles and persists in birds and also some mammals.

But man developed much more free movement of his two, upper and lower, eyelids, and so dispensed with the necessity of the third, which gradually diminished to its present insignificance.

Strangely enough it has also disappeared in the whales, probably on account of the fact that it was of no use in aquatic surroundings.

Crying is a peculiar response to unpleasant events. At one time it may have cleared an animal's vision. But it is difficult to see what use it can be to man.

Newly born infants cannot shed tears. They may scream and yell, but true tears do not flow until some months have passed.

It is not such nonsense to talk of having "eyes at the back of your head." You almost have one. The pineal gland, a perplexing *organ* buried in the back of your brain is the remnant of a third eye, which was present in our simplest vertebrate ancestors. In some reptiles traces of this eye still remain.

Again in the scalp and ear, there are reminders of our past. Everyone has seen people who can move their scalps and ears. Darwin relates how in one family this useless faculty was transmitted through eight generations.

The muscles of the ear are usually in man mere vestiges, compared with those which are found, say, in the horse. The reason is, that if a noise comes from one side man quickly turns his mobile neck, but the horse cannot turn so easily, and instead twists back the ear to catch the sound.

The many-folded shell that forms the ear is probably well on the way to becoming a vestigial organ. Looking at the back of the top folded edge of the ear, you will notice, in some people, a blunt projection. This little tubercle probably represents the apex of a pointed ear, as in a rabbit.

It is a reminder to us of our origin from ancestors with pointed ears, a characteristic which artists are very fond of allotting to Puck and the god Pan, who always represent the primitive spirit of man.

Another interesting human rudiment is the body's hair. How poor is our "fur" as compared with cats, foxes or even mules—yet often the newly born human has a more or less complete downy coat—the *lanugo*—which does not, however, grow on the palms of the hands and soles of the feet; in this it mimics the coat of furry mammals.

Such as they are, our hairs are fitted with complete muscular and nervous apparatus for "bristling". The *arrector pili* muscles, responsible for the "bristling" of the tail of an angry cat, are still present, but it is difficult to say whether the term "bristle with indignation" is justifiable or not.

(*Continued on page 6*)

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The Rationalist.

Monday 29-7-1946.

THE WRETCHED STRIKE

For nearly two weeks now the nation has been groaning under the torture of the Postal Strike. This we suppose is but a sample of the things to come under the present wretched and worthless leadership which the unfortunate people of this country have to tolerate and to abide by.

What poor figure each one of them has cut during this miserable period, and yet goes about unashamed! Family life, social life, communal life, have been set not only at a standstill but paralysed. Money, information, medicines, articles, documents, necessary for the life of every individual member of the nation have been held up and frozen, and the public are left gaping, writhing, and smarting. Meanwhile the postmen parade the streets in their brazen and salaried idleness, doing no work and receiving full pay. And idiotic men and women are encouraging them in their sinful, unsocial, grabbing insubordination.

Mr. Dalvi,—we do not know whether he is a postman, or a postman's son, or whether he is merely a paid or unpaid Secretary of their Union,—the unpaid labour leader's is a paying job from what we see in Mysore,—he can charge 3 figure or 4 figure fees for doing this and that on their behalf, and can spend funds with a freer hand,—Mr. Dalvi,—happy the mothers who bring forth such sons! happy the nation which is blessed with such leaders!—seeks a fat job for himself on the Pay Commission,—and when it is justly refused, calls out his myrmidons from their work, holds the Government at bay, and presents insane terms to the State at the sword's point like a victorious conqueror, like Rommel at the gates of Paris, or Tojo at Singapore. The Government is puzzled,—it is a stop-gap Government, and cannot meet high-handed insubordination with full resources and freedom of action. And the public is left to groan and suffer.

The leaders whom Secretary Dalvi sees,—the half-witted leaders of this ill-fated country whom Secretary Dalvi consults,—do not caution, warn, chastise him for his culpable disservice to society, and advise him to call off the strike and prove his claims through constitutional channels. If the claims were just, a Government which offers increments with 18 months' retrospective effect would not and could not fail to meet them duly.

A word from Gandhi, a warning from Nehru, a sneer from Jinnah, as men who purport to seek the welfare of 40 crores of people, would have prevented the mass of men from slavishly following the devilish advice of their malevolent leaders.

But no. Mahatma Gandhi, the modern Bhishma, Trustee of the nation, the one who is supposed to work for its welfare above all others, leaves the nation in the lurch and goes off to Panchgani to cool his heels. He has made himself useless to the nation at a time of dire need, and yet he considers himself the sole leader of the nation, whom it should honour, whose words it should abide by, whose actions it should endorse, unquestioningly and without modification.

His protege and heir apparent, Pandit Nehru, War Lord of the Congress, headstrong, impetuous, and quick to condemn every one in authority, is yet not statesman enough or bold enough to condemn the strike, despite its baneful effects on the public. Vain and proud leader of 400 millions, while the 400 millions lie frozen, frost-bitten and senseless before him, he purports to be

"planning for their future"! He may take it that while the country has leaders like him, its future will be grim enough, and no planning will save them! And he escapes to Kashmir to serve as a cat's-paw to Shaik Abdulla! Having failed to be of use to 39¾ crores of his countrymen in their hour of suffering, he talks of being of help to the ¼ crore people of Kashmir! He sends messages to South Africa, and sends men to Ceylon, to protest against mass-arrests there, but has nothing to say or do about the mass-arrests of Scheduled Castes in Poona by a sacrosanct Congress Ministry consisting of his own loyal bench-men!

Then the great Pontiff of the Congress, his brother's brother, Mr. V. J. Patel, despite his years, lends his support to Dalvi's fantastic claims, and frowns condemnation on the Indian Director General who is seeking to do for the Postmen all that he honestly could. Even he has not the courage to say that the strike is sinful and should be called off.

What are these men about? Do they really think that Government should or can grant every thing asked for by every madman or body of madmen employed under it? Supposing the Provisional Government had been formed last month, and it were not Conran Smith and Krishna Prasad, but Patel or Nehru as Member, and Nehru's son-in-law, Feroz Gandhi or Patel's daughter Miss Maniben Patel, as Director General, had to meet Dalvi's and Chamanlal's claims, would they, could they, have acted differently from Conran Smith and Krishna Prasad? Could the Provisional Government tolerate such strikes, today the Postal, tomorrow the Railway, day after tomorrow the Scavengers, and the next day the Students, and then the Police and the Army and so on? Could any Government however constituted, tolerate it? Does Russia, France, England, U.S.A. Egypt, Turkey, China, tolerate such a thing? Would Stalin allow such a strike? Did the American President let things drift when the labour ring-leaders there threatened strikes, or did he carry on by substituted machinery?

(To be continued) *Editor.*

HIS HIGHNESS'S BIRTHDAY

Vainikapraveena V. Venkatagiriappa gave an exquisite party on the 23rd instant. to celebrate the Birthday of H. H. the Maharaja. Among those present were Messrs. T. Ramaiya, M.A., (Hons.) Huzur Secretary to His Highness, H. L. Devaraj Urs, Durbar Bhakshi, K. Narasimha Iyengar, B.A., Assistant Secretary to His Highness, Rajasevasakta C. Narasimhaiya, B.A., B.L., G. R. Josyer, M.A. (Hons). and Sangeeta Shastra Visharada Tiger Varadachariar, Gayakashikhamani Araikkudi Ramanuja Iyengar, Sangeetaratnakara Dwaram Venkatasami Naidu, Ganavisharada Tittai Krishniengar, Ganavisharada B. Devendrappa. After light refreshments, Vidvan V. Doreswamy Iyengar B.A., and Vidvan R. N. Doreswami, two talented pupils of Vidvan Venkatagiriappa, and Master Venkatagiriappa entertained the guests with Veena duets rendering the latest compositions of Sri Venkatagiriappa.

Tiger Varadachariar, speaking as an elder musician, extolled music as a means of Divine Service, and on behalf of the South Indian Musicians offered grateful thanks to the Mysore Throne for the patronage generously accorded to them, and on behalf of those assembled prayed that His Highness may be blessed with a son and heir, and rule long and happily over his beloved subjects.

Mr. T. Ramaiya, speaking by request, complimented the famous musicians assembled on the occasion, referred to contributions of the elder musicians of the State to spread the name of Mysore in the musical world far and wide, and trusted that the younger ones would strive to maintain and to add to that fame.

Rajasevasakta C. Narasimhaiya described the encouragement given to music during the last two reigns and the efforts to develop its quality, scope, and standard and the continuance of the good work under the present enlightened Ruler, and prayed for his happy and prosperous reign.

Vainikapraveena Venkatagiriappa presented flowers and fruits to the chief guests in conclusion.

(*Continued from page 3*)

Cold also causes these little muscles to contract. In furry animals this "goose flesh" results in all the hairs standing out. This means that air is caught in this forest of fur—the animal has succeeded in forming a warm cushion all round his body.

One last point about hair which reminds us of our humble ancestors: If you look at the hair on the back of your hands, you will notice that it all slopes toward your little finger. On your arm it slopes so that it runs upwards from the wrist, and downwards from the shoulder, coming to a point at the elbow.

Why is it so arranged? In a four-footed animal, the foreleg is placed so that the thumb side comes in front of the little finger side, so that, in walking, objects would not tend to get caught in fur, which was streamlined in this direction.

As for the arm, the same distribution of hair occurs in apes; and they are said to have been seen putting their arms over their heads so that rain runs down the forearms off at the elbow.

Then there is a tube which connects the back of your nose with your ear, accounting for the way you sometimes hear a click on swallowing. It is a a reminder of your fish-like ancestors, a remnant of the gills that develop in the human embryo, only to disappear before birth.

What is the point of this curious process in development? The embryo is going through the history of life in itself, and is building itself up on this evolutionary scaffolding.

To illustrate this parallel between evolution and embryology, consider the development of the face —always an interesting, if not always beautiful, part of the body.

First of all, the face developed at the front end of the body—why? If you imagine a simple tubular animal like a worm moving with one end always first, this part will come into contact with strange objects. It therefore developed special apparatus for detecting these things. Special nerve centres developed—primitive brains. Food, the most important of the strange objects met with, also was taken in at the front end, so that organs for detecting it, such as nose and tongue, also appeared. A face has been defined as "the food detecting and food trapping mask in fornt of the brain."

Mouths and small pigment spots sensitive to light exist in single-celled animals, but real faces perhaps appear only with fishes. If you look at a dog-fish head, you will find it composed of gristle, with no bone on it.

Gradually real bones were laid down on this gristly basis (which in man forms only the floor of the skull), and at the same time a sheet of muscle extended from the neck up over the face and skull. It is from this that the power of moving parts of the face and scalp developed—this sheet of muscle was the material for expression of the emotions.

As the eyes developed and conveyed their multitudinous messages to the brain, and the ears and nose did likewise, the central relay station grew bigger so that a forehead appeared and the eyes swung round to the front of the head.

Meanwhile the jaw altered. Originally designed for catching and rending prey, the jaw was long and powerful. But as tree life became the habit of the pioneering mammals, the fore-limb became used for grasping instead of running—the animal became erect and the jaw was left for chewing, not catching its food. So it began to recede.

Then as voice took on importace, sounding chambers developed, forming most of the "cheek" of higher apes until man's face appeared.

The muscles we use for expression are all primitive. In sneering we use the same muscle as a dog uses for snarling to expose his fangs.

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The Manager,
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Chamaraja Road, Mysore.

These fangs—the canines, or eye-teeth—are designed for tearing and rending They have very long roots setting them firmly in the jaw. In animals they form the fangs bared in anger. In man they have shrunk to the size of the front incisors, from disuse.

Primitive brains consist of the gray basal parts, medulla and thalamus being the highest developed. But when mammals appeared, the part which was originally quite small, lying in front of these, grew rapidly upwards and backwards, covering the primitive areas until the new human brain was formed.

The cerebrum is the newest and most developed part of man's brain.

It is interesting to reflect that whereas man has developed his cerebrum, birds developed the basal ganglia—thalamus and similar parts, so increasing their capacities on different lines Both are parallel experiments in evolution.

The oldest part of the new-brain in man is that adapted to smell. This has become unimportant in the course of time, since man adopted the upright posture, and so became unable to put his nose to the ground where scent lies. It has dwindled and given way to the other senses of hearing and sight.

The appendix—that organ which is so often the cause of serious illnesses—is also a vestigial organ; in fact, this may be one reason why it so commonly becomes diseased, for these structures have but little capacity to resist infection.

In animals that live on vegetables and grasses there is a long blind tube called the caecum. Probably as a result of change to flesh eating, this caecum has become shrunken in man and a worm-like tube about four inches long, the appendix, is all that remains.

Lastly, we must mention man's tail. In developing embryos you see the projecting tail, which later disappears. If you follow your back bone down, at the end you will come to all that is left of your tail. In a very few people this tail does persist after birth.

Muscles for wagging the tail are present still—but no one has been known to be able to use them!

P. C.

UNIVERSITY OF MYSORE

Notification No. A. 1-150/46-47,
Dated 18th July, 1936.

Backward Community candidates possessing the minimum qualification for appointment on the tutorial staff of the University may apply to the Registrar for temporary appointments—pending compliance with the rules of recruitment.

Minimum qualification for appointment on the tutorial staff of the University is

M.A, M.Sc.,

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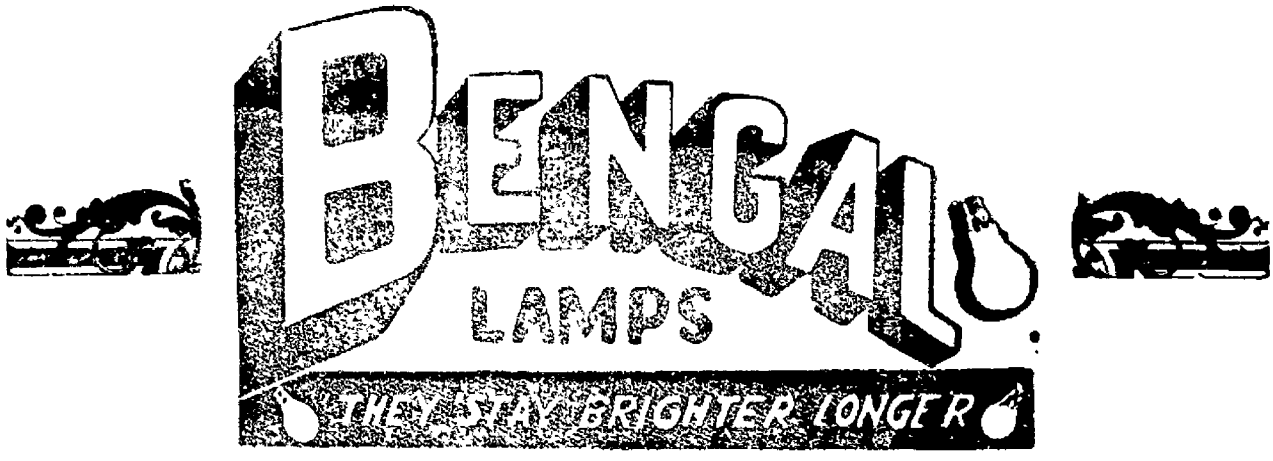

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER